CHRIST

SET FORTH

In his { Death, Resurrection, Ascension, Sitting at Gods right hand, Intercession. } As the { CAUSE of Justification. OBJECT of Justifying Faith. }

Together with

A TREATISE

Discovering

The Affectionate tenderneſſe of CHRISTS HEART now in *Heaven*, unto *Sinners on Earth.*

Wherennto is newly added,

ENCOVRAGEMENTS to FAITH,

By THO: GOODWIN, B. D.

The fourth Edition, corrected and enlarged.

LONDON,
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J. Wilkins.
Weymouth.

TO THE READER.

WHat the ſcope of this Treatiſe it ſelf is, the Title-page and the Table that follows, will ſufficiently inform you: I ſhall only here acquaint you, with what was mine in a few words. I have by long experience obſerved many holy and precious ſouls, who have clearly & wholly given up thẽſelves to Chriſt, to be ſaved by him his owne way; And who at their firſt converſion (as alſo at times of deſertion) have made an entire & immediat cloſe with Chriſt alone for their juſtification, who yet in their ordinarie courſe & way of their ſpirits, have been too much carried away with the Rudiments of Chriſt in their own hearts, and not after Chriſt himſelf: The ſtream of their more conſtant thoughts and deepeſt intentions running in the channel of reflecting upon, and ſearching into the gracious diſpoſitions of their own hearts, ſo to bring down, or to raiſe up (as the Apoſtles words are, Rom. 10.8.) and ſo get a ſight of Chriſt by them. Whereas Chriſt himſelf is nigh them (as the Apoſtle there ſpeaks) if they would but ſkedly look upon himſelf through thoughts of pure and ſingle faith.

And although the uſe of our own graces by way of ſign & evidence of Chriſt in us be allowed us by God, & is no way derogatory from

Christ, if subordinated to faith; and so as that the heart be not too inordinate & immoderate in poring too long or too much on them, to fetch their comfort from them, unto a neglect of Christ: yet as pleasures that are lawfull, are unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them, so as to dead the heart, either to the present delighting in God, or pursuing after him, with the joynt strength of our soules, as our onely chiefest good: so an immoderate recourse unto signs, (though barely considered as such) is as unwarrantable, when thereby we are diverted and taken off from a more constant actuall exercise of daily thoughts of faith towards Christ immediatly, as he is set forth to be our righteousnes; either by the way of Assurance, *(which is a kind of enjoyment of him) or* Recumbency *& renewed* Adherence *in pursuit after him.*

And yet the minds of many are so wholly taken up with their own hearts, that (as the Psalmist sayes of God) Christ is scarce in all their thoughts: *But let these consider what a dishonour this must needs [illegible] unto Christ, that his train and favorites [illegible] places) should have a fuller Court & more [illegible] attendance from our hearts then himself, who is* the King of Glory. *And likewise what a shame also it is for beleevers themselves, who are his Spouse,*

to look upon their Husband no otherwise but by reflection and at second hand, through the intervention and assistance of their own graces, as Mediators between him and them?

Now to rectifie this error, the way is not wholly to reject all use of such evidences, but to order them; both for the season, *as also the* issue *of them: For the* season, *so as that the use of them go not before, but still should follow after an addresse of faith first renewed, and acts thereof put forth upon Christ himselfe. Thus whensoever we would goe downe into our owne hearts, and take a view of our graces, let us be sure first to look wholly out of our selves unto Christ, as our justification, and to cloze with him immediatly; and this as if we had no present, or by-past grace, to evidence our being in him. And if then whilst faith is thus immediately clasping about Christ, as sitting upon his Throne of grace, we find either present or forepast graces comming in as Handmaids, to attend & witnesse to the truth of this adherence unto Christ, (as after such single and absolute acts of faith, it oftentimes fals out.) The holy Ghost (without whose light they shine not)* bearing witnesse with our spirits, *that is our graces, as well as to our spirits. And then again for the* issue *of them, if in the clozure of all, we again let fall our viewing and comforting our selves in them, or this their testimony*

and begin afresh (upon this encouragement) to act faith upon Christ immediately with a redoubled strength: If thus (I say) we make such evidences to be subservient onely unto faith, (whilst it makes Christ its Alpha & Omega, *the beginning & the end of all) this will be no prejudice at all to Christs glory, or the workings of faith it self, for by this course the life of faith is still actually maintained, & kept upon wing in its full ure, & exercise towards Christ alone for justification. Whereas many Christians do habitually make* that *only but as a supposed or taken for granted principle, which they seldom use, but have laid up for a time of need: But* actually *live more in the view and comfort of their own graces, and the gracious workings thereof in duties towards Christ.*

The reason of this defect among many other I have attributed partly to a Barrenness (*as* Peters *phrase is*) in the knowledge of the Lord Jesus Christ, *& of such things revealed about him, as might be matter for faith to work and feed upon: As also to a want of skil (whilst men want assurance) to bend and bow, and subjugate to the use of a* faith of meer adherence, *all those things that they know and heare of Christ as made justification unto us. It being in experience a matter of the greatest difficultie, (& yet certainly most feasable & attainable) for such a faith, as can yet only rely & cast*

it ſelf upon Chriſt for juſtification, yet rightly to take in, and ſo to make uſe of all that which is or may be ſaid of Chriſt his being made righteouſneſſe to us, in his death, reſurrection, &c. *as to quicken and ſtrengthen it ſelfe in ſuch acts of meere* Adherence, *untill* Aſſurance *it ſelf comes, for whoſe uſe and entertainment all ſuch truths lye more faire and directly to be received by it. They all ſerve as a fore-right wind to* aſſurance of faith, *to fill the ſails thereof, and carry it on with a more full & conſtant gale, (as the word uſed by the Apoſtle for* Aſſurance *imports) whereas to the faith of a poor recumbent, they ſerve but as a half-ſide-wind, unto which yet, through skill, the ſails of ſuch a faith may be ſo turned and applyed towards it, as to carry a ſoule on with much eaſe and quietneſſe unto Chriſt, the deſired Haven; It notwithſtanding waiting all that while, for a more fair & full gale of aſſurances in the end.*

Now to help or inſtruct beleevers in that later, namely, the uſe of ſuch a skill, is not ſo directly the drift of this Treatiſe, I having reſerved that part (if God aſſiſt me and give leiſure, and this find acceptance) unto another about the acts of juſtifying faith, *wherein this art now mentioned is to be the main ſcope: that which I have here endeavoured, is, to ſet forth to all ſorts of beleevers (whether they have aſſurance or not) Chriſt as he is the obiect of our*

faith as justifying, & as the cause of justification to us; and so I send forth this as a premise & preparatory to that other. And to that purpose I have run over some few Articles of our Faith or Creed, as I found them put together in one bundle by the great Apostle, namely Christ, in his Death, Resurrection, Ascension, Sitting at Gods right hand, & Intercession, & have handled these no further, then as in all these he is made Justification unto us, therein having punctually kept unto the Apostles scope. By al which you may (in the mean time) see, what abundant provision God hath laid up in Christ (in the point of Justification) for all sorts of beleevers to live upon: Every thing in Christ whatsoever he was, or whatsoever he did, with a joynt voice speaking justification to us. You may see also that God hath in Christ justified us over & over, & therby come to discern what little reason you have to suffer your hearts to be carried aside to other comforters, and so be spoiled & bereft of these more immediatly prepared, and laid up for us in Christ himself. To have handled all those considerations, which his obedience unto death affords unto the justification of a beleever, and his comfort therein, in this small tractate, would have made that part too disproportioned to the rest: it alone deserves & will require a distinct Tract, which therefore I have cast into another method: and so in

this Treatise have toucht only upon what may for the present be sufficient to furnish that part to keep company with its fellowes. Only when I had thus presented Christ along from *his* Death, Resurrection, *and* Ascension, *unto his* Sitting in heaven, *and there performing that great part of his Priesthood, the work of* Intercession, *I judged it both homogeneall to all these, & conducing to the greater encouragement of beleevers in the exercise of their faith to subjoyn that other Treatise,* How Christs heart now he is in heaven stands affected to us sinners here below. *And a better token, (take the Argument it selfe, if I could have fully represented it) how to present unto his Spouse I know not, then a true* character *of her* husbands heart *now he is in glory: & (but for methods sake) I would have placed it first, it being more suited to vulgar capacities, whose benefit I aime at. Now in that discourse I confesse I have not aimed to keep so strictly unto the matter of justification only, as in the other I have done; But have more generally discussed it, & shewn how his heart stands toward us, under all sorts of* infirmities *whatsoever, either of* sin, *or* misery, *yet so as it will serve for the matter of justification also.* The Father of our Lord Jesus Christ grant us according to the riches of his glory, that *Christ* may dwell in our hearts by faith, and that we may know the love of *Christ*, which passeth knowledge. *Amen.*

A *Series* of the Materials in this *Treatise.*

SECT. I.

A generall Introduction *to the whole* : *Christ the Object of Justifying Faith:*

CHAP. I. The scope of the words; That they were *Christs* originally. *Christ* the highest example of beleeving. Encouragements to our faith from thence.

CHAP. 2. The scope and argument of this whole Discourse.

CHAP. 3. Directions to *Christ* as the Object of Faith.

SECT. II.

Christ in his Death *the Object and support of Faith for Justification.*

CHAP. 1. How not *Christs* Person simply, but *Christ* as *Dying* is the object of faith as *Justifying*.

CHAP. 2. That faith is principally to look unto the end and intent of God and *Christ* in his sufferings; namely, that sinners might have forgiveness.

CHAP. 3. The *Encouragements* or matter of triumph that *Christs* death affordeth unto faith in point of justification.

SECT. III.

Christ in his Resurrection [illegible] *object and support of faith in point of Justification.*

CHAP. 1. Two [illegible] propounded:

That *Christs Resurrection* { Is an [illegible] } *Justification.*
{ Hath an *influence* into }

1. *An* Evidence.

Christs Resurrection a visible signe that God is satisfied *by his death.*

2. *Hath an* Influence.

Though the matter *of our Justification be the price of Christs* Death, *yet the act of pronouncing us righteous depends on Christs* Resurrection.

CHAP. 2. How *Christ* sustained a double Relation.

CHAP. 3. The *Evidence* of Justification *which Christs* Resurrection *affords to faith*, explained.

CHAP. 4. The *influence* that *Christs* Resurrection hath into our Justification.

CHAP. 5. How *Christs* representing us as a common Person in his Resurrection, hath an Influence into our Justification.

CHAP. 6. How our Faith may from hence raise matter of Triumph *for its Justification. Together with an explanation how we are* justified by faith, *although* justified in Christ at his Resurrection.

CHAP. 7. How all this, both our justification at *Christs* Resurrection, and the support of our faith therefrom, *are sealed up to us in* Baptisme.

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Faith supported by Christs being at Gods right hand.

CHAP. 1. A connexion of this third Head with the two former. Two things involved in it: 1. *Christs* Ascension. 2. *Christs* power and authority in Heaven.

CHAP. 2. What Evidence for our justification, *Christs* Ascension into Heaven affords unto our faith.

CHAP. 3. What Evidence *Christs* Sitting at Gods Right hand (he having been our Surety,) affords to our faith for Justification.

CHAP. 4. What influence *Christs Ascension* hath into a Beleevers non-condemnation.

CHAP. 5. What influence *Christs* Sitting at Gods Right hand hath into our justification.

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The Triumph of Faith from Christs Intercession.

CHAP. 1. A connexion of this with the former. And how this addes a further support to faith.

CHAP. 2. The concurrencie of influence Intercession hath into our salvation, *explained.*

CHAP. 3. The speciall *peculiar influence* that intercession hath into our Salvation and Justification; and the *Reasons* why God *appointed it* to be added unto all the former.

CHAP. 4. The great security that our faith may have for our Justification, from Christs interceding for us.

CHAP. 5. The powerfull influence into our salvation, and *prevalencie* which Christs *intercession* hath with God for us.

CHAP. 6. The righteousnesse of the cause hee pleads, and that in justice: and how forcible the cry of his blood is, especially himselfe appearing to intercede with it.

CHAP. 7. The absolutenesse of Christs power, hee being able to doe what ever hee askes of his Father.

CHAP. 8. The graciousnesse of the Person with whom Christ intercedes.

CHAP. 9. He intercedes with him who is our Father also.

CHAP. 10. Some encouragements unto weak beleevers, from Christs *intercession*; out of *Heb.* 7. 25.

SECT.

Sect. I.

Shewing by way of Introduction, that Christ is the Example, and Object of *Justifying Faith.*

Rom. 8. 34.

Who is he that condemneth? It is Christ that dyed; yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Chap. I.

The scope of these words: That they were Christs originally. Christ the highest example of Beleeving. *Encouragements to our Faith from thence.*

These words are a triumphing challenge, uttered by the Apostle in the name of all the [*Elect*] for so he begins it in the 33. *ver.* foregoing, *Who shall lay any thing to the charge of Gods*

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[*Elect?*] *It is God that justifies*; And then follow these words, *Who shall condemne?* (namely, Gods elect) *It is Christ that dyed, &c.* This *challenge* we find first published by Jesus Christ himselfe, our onely Champion, *Esay* 50. (a Chapter made of, and for Christ) *ver.* 8. *He is neere that justifies me, who will contend with me?* They were Christs words there, and spoken of Gods justifying him; and these are every Beleevers words here, intended of Gods justifying them. Christ is brought in there uttering them as standing at the High Priests Tribunall, when they *spat* upon him, and *buffeted* him, as *ver.* 4, 5. when he was condemned by *Pilate*, then he exercised this faith on God his Father, *He is neere that justifies me.* And as in *that* his *condemnation* he stood in our stead, so in this his hope of his *Justification* hee speaks in our stead also; and as representing us in both. And upon this the Apostle here pronounces, in like words, of all the Elect, *It is God that justifies, who shall accuse? Christ* was condemned, yea, *hath dyed, who therefore shall condemne?* Loe here the communion we have with Christ in his death and condemnation, yea, in his very faith: if he trust in God, so may we,

we, and shall as certainly be delivered. *Observe* we, first, from hence by way of *premise* to all that followes,

That Christ *lived by faith as well as we doe.*

In the first of *Iohn, ver.* 16. we are said to *receive of his fulnesse grace for grace:* that is, Grace answerable and like unto his; and so (among others) *Faith.*

For Explication hereof.

First, in some sense he had a *faith for Justification* like unto ours, though not a *Justification through faith*, as we have. He went not indeed, *out of himself*, to relie on another for righteousnesse, for he had enough of his owne (he being *The Lord our righteousnesse:*) yet he beleeves on God to justifie him, and had recourse to God for justification: *He is neere* (sayes he) *that justifies me.* If he had stood in his owne person meerly, and upon his owne bottome onely, there had been no occasion for such a speech; and yet consider him as hee stood in our stead, there was: for what need of such a Justification, if he had not been some way neere a condemnation? He therefore must be supposed to stand here (in *Esay*) at Gods Tribunall, as well as at *Pilates*, with all

our sins upon him: And so the same Prophet tels us *Chap.* 53.6. *God made the iniquities of us to meet on him.* He was now made *sinne*, and a *curse*, and stood not in danger of *Pilates* condemnation onely, but of Gods too, unlesse he satisfied him for all those sins. And when the wrath of God for sinne came thus in upon him, his faith was put to it, to trust and wait on him for his Justification, for to take off all those sins, together with his wrath from off him, and to acknowledge himselfe satisfied, and him acquited. Therefore in the 22. *Psal.* (which was made for Christ when hanging on the Crosse, and speaks how his heart was taken up that while) he is brought in as putting forth such a faith as here we speak of, when he called God his God, [*My God, my God*] then, when as to his sense, he had *forsaken him*, [*Why hast thou forsaken me?*] Yea he helped his faith with the faith of the Forefathers, whom upon their trust in him God had delivered: *Our Fathers* (sayes he) *trusted in thee; they trusted and thou didst deliver them:* Yea, at the 5. *ver.* we find him laying himself at Gods feet, lower then ever any man did, [*I am a worme*] (sayes he) (which every man treads

treads on, and counts it a matter of nothing for to kill) [*and no man*] as it followes; and all this, because he *bare our sins.* Now his deliverance and justification from all these to be given him at his resurrection, was the matter, the businesse he thus trusted in God for, even that he should rise againe, and be acquited from them. So *Psal.* 16. (a Psalme made also for Christ, when to suffer, and to lie in the grave) *ver.* 8, 9, 10. *The Lord is at my right hand, I shall not be moved; Therefore my heart is glad, my flesh also resteth in hope,* Or (as in the Originall) [*dwels in confident surenesse*] *thou wilt not leave* [*my soule*] *in hell,* that is, under the load of these sins, and the wrath laid on me for them: *neither wilt thou suffer thy holy One* (in my body) *to see corruption.* This is in substance all one with what is here said in this one word, *He is neere that* [*justifies*] *me,* for Christs *Resurrection* was a *Justification* of him, as I shall hereafter shew.

Neither 2. did he exercise faith for himselfe onely, but for us also; and that more then any of us is put to it, to exercise for himselfe: for he in dying, and emptying himselfe, trusted God with the merit of all his sufferings aforehand, there being

many thousands of souls to be saved thereby a long while after, even to the end of the world. He dyed and betrusted all that stock into his Fathers hands, to give it out in Grace and Glory, as those for whom he dyed should have need. And this is a greater trust (considering the infinite number of his elect, as then yet to come) then any man hath occasion to put forth for himselfe alone. God trusted Christ before he came into the world, and saved many millions of the Jews upon his bare word: And then Christ, at his death, trusts God againe as much, both for the salvation of Jewes and Gentiles, that were to beleeve after his death. In *Heb.* 2. 12, 13, 14, 15. it is made an Argument, that Christ was a man like us, because he was put to live by faith like as we are; (which the Angels doe not) and to this end, the Apostle brings in these words prophecied of him, as spoken by him of himselfe, [*I will put my trust in him*] as one proofe that he was a man like unto us. Now for what was it that he trusted God? By the Context it appeares to be this, that he should be the salvation of his *brethren* and *children*, and that he *should have a seed and a generation to serve him*,

and

and raise up a Church to God to praise him in. For this is made his confidence and the issue of his sufferings in that forecited *Psal.* 22. from *ver.* 22. to the end.

Vse. How should the consideration of these things both *draw us on* to faith, and *encourage* us therein, and *raise up* our hearts above all doubtings and withdrawings of spirit in beleeving! For in this example of Christ we have the highest instance of beleeving that ever was. He trusted God (as we have seen) for himselfe, and for many thousands besides, even for all his elect; and hast not thou the heart to trust him for one poor soule? Yea Christ thus trusted God, upon his single Bond; but we for our assurance, have both Christ and God bound to us, even God with his Surety, Christ, (for he is Gods Surety as well as ours.) A double Bond from two such Persons, whom would it not secure? If God the Father and God the Son thus mutually trusted one another for our salvation, whom would it not enduce to trust them both, for ones owne salvation, when as otherwise they must be damned that will not? 1. This example of Christ may teach and incite us to beleeve: For did Christ lay

down all his glory, and empty himſelfe, and leave himſelfe worth nothing, but made a Deed of Surrendring all he had into his Fathers hands, and this in a pure truſt that God would *juſtifie many by him,* (as it is in *Eſay* 53.) and ſhall not wee lay downe all we have, and part with what ever is dear unto us aforehand, with the like ſubmiſſion, in a dependance and hope of being our ſelves juſtified by him? And withall 2. it may encourage us to beleeve: Haſt thou the guilt of innumerable tranſgreſſions comming in, and diſcouraging thee from truſting in him? Conſider but what Chriſt had, (though not of his owne:) Chriſt was made (as *Luther* boldly (in this ſenſe that we ſpeak of him) ſpeaks) *the greateſt ſinner* that ever was; that is, by imputation: for the ſins of all Gods choſen met in him: And yet he truſted God to be juſtified from them all, and to be raiſed up from under the wrath due to them. Alas, thou art but one poore ſinner, and thy faith hath but a light and ſmall load laid upon it, namely, thy owne ſins, which to this ſumme he undertook for, are but as an unite to an infinite number: *God laid upon him the iniquities of us all.* Chriſt truſted God for his

owne

own Acquitance from the sins of all the world, and when that was given him, he yet again further trusted him, to acquit the *world* for his satisfaction sake.

But thou wilt say, Christ was Christ, one personally united to God, & so knew that he could satisfie him; but I am a sinfull man. Well, but if thou beleevest, and so art one of those who art one with Christ, then Christ speaking these words in the name both of himselfe and of his Elect, (as hath been shewed) thou hast the very same ground to utter them that he had, and all that encouraged him, may embolden thee, for he stood in thy stead. It was onely thine, and others sins that put him in any danger of condemnation; and thou seest what his confidence beforehand was, that God would justifie him from them all: And if he had left any of them unsatisfied for, he had not been justified; and withall in performing his own part undertaken by him, he performed thine also, and so in his being justified, thou wert justified also: His *confidence then*, may therefore be thine *now:* onely *his* was *in* and from *himself*, but *thine* must be *on him:* yet so, as by reason of thy *communion* with him in his both *condemnation*

nation and *justification*, thou maist take and turn all that emboldened him to this his trust and confidence to embolden thee also in thine, as truly as he did for himself. Yea in this thou hast now a farther prop and encouragement to thy faith, than he then had; for *now* (when thou art to believe) Christ hath *fully performed* the satisfaction he undertook; and we *now see Jesus crucified*, acquited, yea *crowned with glory and honour*, as the Apostle speaks: But he, when he took up this *triumph*, was (as *Esay* here foretold and prophecied it of him) but as then entring upon that work. The Prophet *seeing the day* of his arraignment and Agony, utters these words as his; shewing what thoughts should then possesse his heart, when *Pilate* and the Jews should condemne him, and our sins come in upon him, *God is near that justifies me, who* therefore *shall contend with me?* But now this comes to be added to *our* challenge here, that *Christ* HATH *dyed, and is* also *risen again*, that he WAS condemned, *who* therefore *shall condemne?* may we say, and say much more.

But thou wilt yet say, He knew himself to be the *Sonne of God*, but so doe not I. Well,

Well, doe thou but cast thy self upon him, to be adopted and justified by him, with *a giving up thy soule* to *his saving* thee *his own way*, and (though thou knowest it not) the thing is done. And as for that (so great and usuall) *discouragement* unto poore soules from doing this, namely, the *greatnesse* and *multitudes of sins*, this very *example* of *his faith*, and the consideration of it may alone take off, and help to remove it, more then any I have ever met with: for *He* in bearing the sins of his Elect, did beare as great and infinitely more sins then thine, yea, all sorts of sins what ever, for some one of his Elect or other, (for he said upon it, that *All* (that is, all sorts of) *sins shall be forgiven unto men*, and therefore were *first born by him* for them) and yet you see how confident afore-hand he was, and is now clearly justified from them all: And by vertue of *his* being *justified* from *all sorts of sinnes*, shall *all sorts of sinners in* and *through him* be *justified* also: and therefore why maist not thou hope to be from thine? certainly for this very reason our sins simply and alone considered can be supposed no hinderance.

Thus we have met with one great and

generall encouragement at the very Portall of this Text, which comes forth to invite us ere we are entred into it, and which will await upon us throughout all that ſhall be ſaid, and have an influence into our faith, and help to direct it in all that followes.

Chap. II.

The Scope *&* Argument *of this* Diſcourſe, *is either* Direction *to Chriſt as the* Object of Faith, *or* Encouragement *to Beleevers, from all thoſe* particulars *in Chriſt, mentioned in the Text.*

Faith and the ſupports of it, or rather *Chriſt*, as by his *Death* and *Reſurrection*, &c. he is the foundation of *Faith*, and the cauſe of our Juſtification, is the main ſubject of theſe words: All which therefore to handle more largely, is the intended ſubject of this Diſcourſe. And therefore as we have ſeene Chriſts *faith for us*, ſo now let us ſee what *our faith* is to be *towards him*: Onely take this along with you, for a right bounding of all that follows; That *the Faith* (the object and ſupport

support of which I would discourse of) is onely, *Faith as justifying*; for Justification was properly here the matter of Christs faith for us, and is also answerably here held forth by *Paul*, as that faith which Beleevers are to have on *him*. Now Faith is called *justifying*, onely as it hath *Justification* for its object, and as it goes out to Christ for Justification: So that all that shall be spoken must be confined to this alone, as the intendment of the Text. And concerning this, the Text doth two things:

1. It holds forth Christ the object of it, [*Who shall condemne?* [*Christ*] hath dyed, &c.] And he being the sole subject of those foure particulars that follow, as encouragements to faith, must needs be therefore the object here set forth unto our faith.

2. In Christ we have here all those four things made matter of triumph to Beleevers, to assure them that they shall not be condemned, but justified. In that

Christ
1. Dyed.
2. Rose againe.
3. Is at Gods right hand.
4. Intercedes.

So that (for the generall) I am to doe two

generall encouragement at the very Portall of this Text, which comes forth to invite us ere we are entred into it, and which will await upon us throughout all that shall be said, and have an influence into our faith, and help to direct it in all that followes.

Chap. II.

The Scope *&* Argument *of this* Discourse, *is either* Direction *to Christ as the* Object of Faith, *or* Encouragement *to Beleevers, from all those* particulars *in Christ, mentioned in the Text.*

Faith and the supports of it, or rather *Christ*, as by his *Death* and *Resurrection*, &c. he is the foundation of *Faith*, and the cause of our Justification, is the main subject of these words: All which therefore to handle more largely, is the intended subject of this Discourse. And therefore as we have seene Christs *faith for us*, so now let us see what *our faith* is to be *towards him*: Onely take this along with you, for a right bounding of all that follows; That *the Faith* (the object and support

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two things: and therein I shall fulfill the Texts scope.

1. *Direct your faith to Christ, as to its right object.*

2. *To encourage your faith, from these severall actions of Christ for us,* and shew how they all contain matter of triumph for faith in them, and also teach your faith how to triumph from each of them: and herein I am to keep close to the Argument propounded, namely, *faith as justifying*; or to shew how faith, seeking justification in *Christ*, may be exceedingly raised from each of these particulars, and supported by them, as by so many pillars of it. Now although *Christs* Death, Resurrection, &c. may fitly serve to encourage our faith in many other acts it useth to put forth, (as in point of Sanctification to be had from Christ, into which his Death and Resurrection have an influence) yet here we are limited to the matter of Justification onely, [*It is God that justifies, who shall condemne,* seeing *Christ hath dyed?*] and herein to shew how his Death, Resurrection, &c. may, and doe afford matter of comfort and triumphing in point of Justification, from all these. And thus you have the

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summe of these words, and of my scope in this ensuing Treatise.

Chap. III.

First, Directions *to* Christ *as the* object of faith. *How in a three-fold consideration* Christ *is the object of justifying faith.*

But ere I come to encourage your faith from these, let me first direct & point your faith aright to its proper and genuine object, *Christ*. I shall doe it briefly, and onely so far as it may be an introduction to the Encouragements from these four particulars, the things mainly intended by me.

1. Christ is the object of our faith, in joynt commission with God the Father.

2. Christ is the object of faith, in opposition to our own Humiliation, or Graces, or Duties.

3. Christ is the object of faith, in a distinction from the Promises.

First, Christ is the object of faith, in joynt commission with God the Father. So here, *It is God that justifies*, and *Christ that dyed*: They are both of them set forth

as

as the foundation of a Beleevers confidence. So elsewhere, Faith is called *a beleeving on him* (namely, God) *that justifies the ungodly*, *Rom.* 4. 5. and *a beleeving on Christ*, *Acts* 6. Wherefore faith is to have an eye unto both, for both doe alike contribute unto the justification of a sinner. It is Christ that paid the price, that performed the righteousnesse by which we are justified; and it is God that accepts of it, and imputes it unto us: Therefore Justification is ascribed unto both. And this we have, *Rom.* 3. 24. where it is attributed unto them both together, [*Being justified freely by his grace, through the redemption that is in Iesus Christ:*] Where we see, that Gods free grace, and Christs righteousnesse, doe concur to our justification. Christ paid as full a price, as if there were no grace shewn in justifying of us; (for mercy bated Christ nothing) and yet that it should be accepted for us, is as free grace, and as great, as if Christ had never paid a farthing. Now as both these meet to justifie us, so faith in justification is to look at both these: So it follows in the next *ver.* of that 3. *Rom.* 25. [*Whom God hath set forth to be a propitiation* [*through faith*] *in his blood.*] And though

though it be true, that God justifying is the ultimate object of our faith, (for Christ *leads us by the hand* (as the word is, *Eph.* 2.18.) *unto God:* and 1 *Pet.*2.21. we are said *by Christ to beleeve on God who raised him, that so our faith and hope might be on God*) yet so, as under the New Testament, Christ is made the more immediate object of faith; for God dwelling in our nature is made more familiar to our faith then the Person of the Father is, who is meerly God. Under the Old Testament, when Christ was but in the Promise, and not as then come in the flesh, then indeed their faith had a more usuall recourse unto God, who had promised the Messiah, of whom they then had not so distinct (but onely confused) thoughts; though this they knew, that God accepted, and saved them through the Messiah. But now under the New Testament, because Christ, as Mediatour, exists not onely in a promise of Gods, but is come, and manifest in the flesh, and is *set forth by God*, (as the Apostles phrase is) to transact all our businesses for us between God and us. Hence the more usuall and immediate addresse of our faith is to be made unto Christ; who as he is distinctly set forth

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in the New Testament, so he is as distinctly to be apprehended by the faith of beleevers. *Ye beleeve in God,* (saies Christ to his Disciples, whose faith and opinion of the Messiah was till Christs Resurrection, of the same elevation with that of the Old-Testament-beleevers) *beleeve also in me:* Make me the object of your trust for Salvation, as well as the Father. And therefore when *Faith* and *Repentance* come more narrowly to be distinguished by their more immediate objects, it is *Repentance towards God,* but *Faith towards our Lord Iesus Christ, Act.* 20. 21. not but that God and Christ are the objects of both, but that Christ is more immediately the object of Faith, and God of Repentance: So that we beleeve in God through beleeving in Christ first, & turn to Christ by turning to God first. And this is there spoken, when they are made the summe of Christian doctrine, and of the Apostles preaching: And therefore the faith of some being much enlarged to the mercies of God and his free grace, and but in way of supposition unto Christ, or in a taking for granted, that all mercies are communicated in and through Christ, yet so, as their thoughts work not so much upon

upon, nor are taken up about Christ; although this may be true faith under the New Testament, in that God and his free grace is the joynt object of faith, together with Christ and his righteousnesse, and the one cannot be without the other, and God oft-times doth more eminently pitch the streame of a mans thoughts in one chanell rather then in another, and so may direct the course of a mans thoughts towards his free grace, when the streame runs lesse towards Christ, yet it is not such a faith as becomes the times of the Gospel; it is of an Old-Testament-straine and *Genius*: whereas our faith now, should in the more direct and immediate exercises of it, be pitcht upon Jesus Christ, that *through him* (first apprehended) *our faith might be in God*, (as the ultimate object of it) as the Apostle speaks. And so much for the first.

The second is, that Christ is to be the object of our faith in opposition to our own Humiliation, or Graces, or Duties.

1. We are not to trust, nor rest in Humiliation, as many doe, who quiet their consciences from this, that they have been troubled. That Promise [*Come to me you that are weary and heavy laden, and*

you

you shall find rest] hath been much mi-
stake; for many have understood it, as if
Christ had spoken peace and rest simply
unto that condition, without any more
adoe; and so have applyed it unto
themselves, as giving them an interest in
Christ: Whereas it is onely an invite-
ment of such (because they are most apt
to be discouraged) to come unto Christ
as in whom alone their rest is to be found.
If therefore men will set down their rest
in being *weary and heavy laden*, and not
come to Christ for it, they sit downe be-
sides Christ, and will lye downe in sor-
row. This is to make *Iohn* (who onely
prepared the way for Christ) to be the
Messiah indeed, (as many of the Jewes
thought) that is, to think the eminent
work of *Iohns* Ministery (which was to
humble, and so prepare men for Christ)
to be their attaining Christ himselfe. But
if you be *weary*, you may have rest indeed,
but you must come to Christ first: For as,
if Christ had dyed onely, and not arose,
we had *been still in our sins*, (as it is 1 *Cor.*
15.17.) so though we dye by sin, as slain
by it, (as *Paul* was, (*Rom.*7,11,12,13.)
in his humiliation) yet if we *attaine not*
to the resurrection of faith, (so the work

of faith is expressed, *Col.* 3. 12. 13.) we still remaine in our sins.

Secondly, we are not to rest in graces or duties; they all cannot satisfie our own consciences, much lesse Gods Justice. If *Righteousnesse could have come* by these, then *Christ had dyed in vaine*, as *Gal.* 2. *ult.* What a dishonour were it to Christ, that they should share any of the glory of his righteousnesse? were any of your Duties crucified for you? Graces and Duties are the daughters of Faith, the Off-spring of Christ; and they may in time of need indeed nourish their mother, but not at first beget her.

In the third place, Christs Person, and not barely the *Promises of forgivenesse* is to be the object of faith. There are many poore soules humbled for sinne, and taken off from their owne bottome, who like *Noahs* Dove, fly over all the Word of God, to spy out what they may set their foot upon, and eying therein many free and gracious Promises, holding forth forgivenesse of sinnes, and justification, they immediately close with them, and rest on them alone, not seeking for, or closing with Christ in those Promises: Which is a common error among people; and is like

like as it *Noahs* Dove should have rested upon the out-side of the Ark, and not have come to *Noah* within the Ark; where though she might rest for a while, yet could she not ride out all storms, but must needs have perished there in the end. But we may observe, that the first Promise that was given, was not a bare word simply promising forgiveneſſe, or other benefits which God would bestow; but it was a Promise of Christs Person as overcomming Satan, and purchasing those benefits, [*The seed of the woman shall break the Serpents head.*] So when the Promise was renewed to *Abraham*, it was not a bare Promise of blessednesse and forgiveneſſe, but of *that Seed*, that is, *Christ*, (as *Gal.*3.16.) in whom that blessednesse was conveyed, [*In thy Seed shall all the Nations of the earth be blessed.*] So that *Abrahams* faith first closed with Christ in the Promise, and therefore he is said to *see Christs day*, and to rejoyce in embracing him: And so all the succeeding Fathers (that were Beleevers) did, more or lesse, in their Types and Sacraments, as appears by 1 *Cor.* 10.1,2. And if they, then much more are we thus to look at Christ, unto whom now he is now made extant, not

in Promises onely, but is really incarnate, though now in heaven. Hence our Sacraments (which are the seals added to the word of faith) doe primarily exhibit Christ unto a Beleever, and so (in him) all other Promises (as of forgivenes, &c.) are ratified and confirmed by them. Now there is the same reason of them, that there is of the Promises of the Gospel, (for they preach the Gospel to the eye, as the Promise doth to the eare) and therefore as in them the soule is first to look at Christ, and embrace him as tendred in them, and then, at the Promises tendred with him in them, and not to take the Sacraments as bare seals of pardon and forgivenesse: So (in like manner) in receiving of, or having recourse to a Promise, (which is the word of faith) we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the Promise in him. Hence Faith is still expressed by this its object, Christ, it being called *Faith on Christ*. Thus *Philip* directs the Eunuch, *Acts* 6.31. *Beleeve on the Lord Iesus*. The Promise is but the casket, and Christ the jewell in it; the Promise but the field, and Christ the pearl hid in it, and to be chiefly lookt at. The

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Promises are the meanes *by which* you beleeve, not the things *on which* you are to rest. And so, although you are to look at forgivenesse as held forth in the Promise, yet you are to beleeve on Christ in that Promise to obtaine this forgivenesse. So *Acts* 26. 18. it is said of Beleevers by Christ himselfe, [*That they may obtaine forgivenesse of sinnes, by faith which is on me.*]

And to cleare it farther, we must conceive, that the Promises of Forgivenesse are not as the Pardons of a Prince, which meerly containe an expression of his royall word for pardoning, so as we in seeking of it, doe rest upon, and have to doe onely with his word and seale which we have to shew for it: but Gods Promises of pardon are made in his Son, and are as if a Prince should offer to pardon a Traytor upon marriage with his child, whom in, and with that pardon he offers in such a relation; so as all that would have pardon, must first seek out for his child: and thus it is in the matter of beleeving. The reason of which is, because Christ is the Grand Promise, in whom *all the Promises are Yea and Amen*, 2 *Cor.* 11. 29. and therefore hee is called *The Covenant*,

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Esay 49. 8. So that, as it were folly for any man to think that he hath an interest in an Heiresse lands, because hee hath got the writings of her estate into his hands, (whereas the interest in the lands goes with her person, and with the relation of mariage to her; otherwise, without a title to her selfe, all the writings will be fetcht out of his hands againe) so is it with all the Promises; they hang all upon Christ, and without him there is no interest to be had in them: *He that hath the Son, hath life, Iohn* 1. 5. 12. because Life is by Gods appointment only in *him*, as *ver.* 11. All the Promises are as Copy-hold land, which when you would interest your selves in, you enquire upon what Lord it holds, and you take it up of him, as wel as get the Evidences and Deeds for it into your hands; the Lord of it will be acknowledged for such in passing his right into your hands: Now this is the tenure of all the promises; they all hold on Christ, in whom they are *Yea* and *Amen*; and you must take them up of him. Thus the Apostles preached forgivenesse to men, *Act.* 13. 38. *Be it known that through this man is preached to you the forgivenesse of sins.* And as *they prea-*

ched, so we *are to beleeve*, as the Apostle speaks, 1 *Cor.* 15. 11. And without this, to rest on the bare Promise, or to looke to the benefit promised without eying Christ, is not an Evangelical, but a Jewish faith, even such as the Formalists among the Jewes had, who without the Messiah closed with Promises, and rested in Types to cleanse them, without looking unto Christ the end of them, and as propounded to their faith, in them. This is to goe to God without a Mediatour, and to make the Promises of the Gospel to be as the Promises of the Law, *Nehushtan*, (as *Hezekiah* said of the *Brasen Serpent*) a piece of brasse, vaine, and ineffectuall: like the waters of Bethesda, they heale not, they cleanse not, till this *Angel of the Covenant* come downe to your faith in them: Therefore at a Sacrament, or when you meet with any promise, get Christ first downe by faith, and then let your faith propound what it would have, and you may have what you will of him.

There are three sorts of Promises, and in the applying of all these, it is Christ that your faith is to meet with.

1. There are *absolute* promises, made

to no Conditions; as when Christ is said to *come to save sinners*, &c. Now in these it is plaine, that Christ is the naked object of them: so that if you apply not him, you apply nothing, for the onely thing held forth in them is Christ.

2. There are *Inviting Promises*; as that before mentioned, [*Come to mee you that are weary*] The Promise is not to wearinesse, but to *comming* to Christ; they are bidden *Come to him*, if they will have rest.

3. There are *Assuring Promises*; as those made to such and such qualifications of sanctification, &c. But still what is it that is promised in them, which the heart should onely eye? It is Christ, in whom the soule rests and hath comfort in, and not in its grace; so that the sight of a mans grace is but a back-doore to let faith in at to converse with Christ, whom the soule loves. Even as at the Sacrament, the elements of Bread and Wine are but outward signes to bring Christ and the heart together, and then faith lets the outward elements goe, and closeth, and treats immediately with Christ, unto whom these let the soule in: So Grace is a signe inward, and whilest

men make use of it onely as of a bare signe to let them come in unto Christ, and their rejoycing is not in it, but in Christ, their confidence being pitcht upon him, and not upon their grace; whilst men take this course, there is and will be no danger at all in making such use of signes: and I see not, but that God might as well appoint his owne work of the new creation within, to be as a signe and help to communion with Christ by faith, as hee did those outward elements, the works of his first creation; especially, seeing in nature, the effect is a signe of the cause. Neither is it more derogatory to free grace, or to Christs honour, for God to make such effects, signs of our union with him, then it was to make outward signes of his presence.

SECT.

Sect. II.

Christ the object and support of Faith for Justification, in his *Death*.

Rom. 8. 34.

Who shall condemne? Christ hath dyed.

Chap. I.

How not Christs Person simply, but Christ as dying *is the object of Faith* as justifying.

I come now to all those foure particulars of or about Christ, as the object of faith here mentioned, and to shew both how Christ in each is the object of faith as justifying; and what support or encouragement the faith of a Beleever may fetch from each of them in point of Justification, which is the Argument of the maine Body of this Discourse.

First, *Christ as dying* is the object of justifying faith, [*Who shall condemn? Christ hath dyed.*]

For the explanation of which, I will,

1. Give a Direction or two.

2. Shew how an encouragement, or matter of triumph, may from hence be fetcht.

1. The first Direction is this, That in seeking forgivenesse, or justification in the Promises, as Christ is to be principally in the eye of your faith, so it must be Christ as crucified, Christ *as dying*, as here he is made. It was the Serpent as lift up, and so looked at, that healed them. Now this direction I give to prevent a mistake which soules that are about to beleeve, doe often run into: For when they heare that the person of Christ is the main object of faith, they thus conceive of it, that when one comes first to beleave, he should look onely upon the personall excellencies of Grace and glory which are in Jesus Christ, which follow upon the Hypostaticall Union; and so have his heart allured in unto Christ by them onely, and close with him under those apprehensions alone. But although it be true, there is that radicall disposition

in the faith of every Beleever, which if it were drawn forth to view Christ in his meere personall excellencies abstractively considered, would close with Christ for them alone, as seeing such a beauty and sutableness in them; yet the first view which an humbled soule alwayes doth, and is to take of him, is of his being a *Saviour*, made *sinne*, and a *curse*, and obeying to the death for sinners. He takes up Christ in his first sight of him, under the *likenesse of sinfull flesh*, (for so the Gospel first represents him, though it holds forth his personall excellencies also) and in that representation it is, that he is made a fit object for a sinners faith to trust and rest upon, for salvation; which in part distinguisheth a sinners faith whilest here on earth, towards Christ, from that vision or sight which Angels and the souls of men have in heaven of him. Faith here views him not onely as glorious at Gods right hand, (though so also) but as crucified, as made sinne, and a curse, and so rests upon him for pardon; but in heaven we shall all *see him as he is*, and be made like unto him. Take *Christ* in his personall excellencies simply considered, and so with them

propounded as an *Head* to us, and hee might have been a fit object for Angels and men even without sinne to have closed withall; and what an addition to their happinesse would they have thought it, to have him for their husband! but yet, so considered, he should have been, and rather is, the object of *love*, then of *faith* or affiance. It is therefore Christ that is thus excellent in his person, yet farther considered, as cloathed with his garments of blood, and the qualifications of a Mediator and Reconciler; it is this that makes him so desirable by sinners, and a fit object for their faith (which lookes out for justification) to prey and seize upon, though they take in the consideration of all his other excellencies to allure their hearts to him, and confirme their choyce of him. Yea, I say farther, that consider faith *as justifying*, that is, in that act of it which justifies a sinner; and so, Christ taken onely or mainly in his Personall excellencies, cannot properly be called the object of it: But the *Formalis ratio*, the proper respect or consideration that maketh Christ the object of faith as justifying, must necessarily be *that* in Christ, which doth indeed

justifie a sinner; which is, his obedience unto death. For the act and object of every habit or faculty, are alwayes suited, and similar each to other; and therefore Christ justifying must needs be the object of Faith justifying. It is true, that there is nothing in Christ with which some answerable act of faith in us doth not close; and from the differing considerations under which faith lookes at Christ, have those severall acts of faith various denominations: As, faith that is carryed forth to Christ and his personall excellencies, may be called *uniting* faith; and faith that goes forth to Christ for strength of grace to subdue sinne, may (answerably to its object) be called *sanctifying* faith; and faith as it goes forth to Christ (as dying, &c.) for justification, may be called *justifying* faith: For faith in that act lookes at what in Christ doth justifie a sinner; and therefore Christ considered as dying, rising, &c. doth in this respect become the most pleasing and gratefull object to a soule that is humbled; for this makes Christ sutable to him as he is a sinner, under which consideration he reflects upon himselfe, when he is first humbled. And therefore thus to

represent Christ to Beleevers under the Law, was the maine scope of all the Sacrifices and Types therein, *All things being purged with blood, and without blood there being no remission, Heb.* 9. Thus did the Apostles also in their Sermons. So *Paul* in his Epistle to the *Corinthians*, seemed by the matter of his Sermon to have *knowne nothing but Christ, and him* as [*crucified*] 1 *Corinth.* 2. 2. as Christ above all, so Christ, as crucified above all in Christ, as suiting their condition best, whom hee endeavoured to draw on to faith *on him*. Thus in his Epistle to the *Galatians*, hee calls his preaching among them, the *preaching of faith*, *Chap.* 3. 2. And what was the maine scope of it, but the *picturing out* (as the word is) *of Christ crucified before their eyes? vers.* 1. so hee preached him, and so they received him, and so they *began in the spirit, vers.* 3. And thus also doe the seales of the Promises (the Sacraments) present Christ to a Beleevers eye; as they hold forth Christ, (as was in the former direction observed) so Christ, *as crucified*; their scope being to *shew forth his death till he come*, 1 *Cor.* 11. 26. the Bread signifying

Christs

Christs Body broken, in the sufferings of it; and the Cup signifying the sufferings of his soule, and *the pouring* of it forth *unto death*. And hence likewise, as faith it selfe is called *Faith on Christ*, (as was before observed) so it is called *Faith on his blood*, *Rom.* 3. 24, 25. because Christ as shedding his blood for the remission of sinnes, is the object of it: So the words there are, [*Whom God hath ordained to bee a propitiation through Faith in his Blood, to declare his righteousnesse for the remission of sinnes.*] And looke how God hath ordained and set forth Christ in the Promise, under that picture of him doth Faith at first close with him. And one reason similar to the former, may bee grounded on the 24. *vers.* of that 3. to the *Romanes*, *Being justified freely by his grace*, [*through the redemption that is in Christ*;] And as (I shewed before, in the reason of the former direction, that) all Promises hold of his Person, as being Heire of all the Promises; so the speciall Tenure upon which forgivenesse of sinnes doth hold of him, is by purchase, and by the redemption that is in him. So that, as the promise of for-

giveneſſe referres to his perſon, ſo alſo to his redemption that is in him. Thus both in *Epheſ.* 1. and *Col.* 1. [*In whom wee have redemption through his blood, even the forgiveneſſe of ſinnes.*] His perſon gives us title to all the promiſes, and his blood ſhewes the tenure they hold on; a purchaſe, and a full price, (ἀντίλυτρον, an adequate price) 1 *Tim.* 2. 6. And as *ſinne is the ſtrength of the Law*, and of the threatnings thereof; ſo *Chriſts ſatisfaction is the ſtrength of all the Promiſes in the Goſpel.* In a word, an humbled ſoule is to have recourſe to that Chriſt who is now alive, and glorified in heaven, yet to him as once crucified and made ſinne. He is to goe to Chriſt now glorified, as he *Perſon from whom* hee is to receive forgiveneſſe, &c. but withall, to him as crucified; as *through whom* (conſidered in that condition he then was in) he is to receive all.

CHAP.

Chap. II.

What in Christs death, *faith seeking justification, is especially to eye and looke at.*

NOw then a second Direction for faith towards *Christ* as *dying*, is, Faith is principally and mainly to looke unto the *end, meaning*, and *intent* of God and Christ in his sufferings, and not simply at the Tragicall story of his death and sufferings. It is *the heart, and minde, and intent of Christ in suffering*, which faith chiefly eyeth, and which draweth the heart on to rest on Christ crucified. When a Beleever sees that Christs aime in suffering for poore sinners, agrees and answers to the ayme and desires of his heart, and that *that* was the end of it that sinners might have forgiveneſſe, and that Christs heart was as full in it, to procure it, as the sinners heart can be to desire it; this drawes his heart in to Christ, to rest upon him: And without this, the contemplation and meditation of the story of his sufferings, and of the greatneſſe of them, will be altogether unprofitable.

And

And yet, all (or the chiefe) use which the Papists, and many carnall Protestants make of Christs sufferings, is to meditate upon, and set out to themselves the grievousnesse of them, so to move their hearts to a relenting, and compassion to him, and indignation against the Jewes for their crucifying of him, with an admiring of his noble and heroicall love herein: and if they can but get their hearts thus affected, they judge and account this to be grace; when as it is no more then what the like Tragicall story of some great and noble personage, (full of heroicall vertues and ingenuity, yet inhumanely and ungratefully used) will worke, and useth ordinarily to worke in ingenuous spirits, who reade, or heare of it: yea and this oft-times, though it bee but in the way of a fiction: Which when it reacheth no higher, is so farre from being faith, that it is but a carnall and fleshly devotion, springing from fancie which is pleased with such a story, and the principles of ingenuity stirred towards one who is of a noble spirit, and yet abused. Such stories use to stirre up a principle of humanity in men, unto a compassionate love, which Christ him-

ſelfe at his ſuffering found fault with, as being not ſpirituall, nor raiſed enough in thoſe women who went weeping to ſee the *Meſſiah* ſo handled; *Weep not for me*, (ſayes he) that is, weep not ſo much for this, thus to ſee me unworthily handled by thoſe for whom I dye.

And therefore accordingly as theſe ſtirrings are but fruits of the fleſh, ſo humane inventions, as Crucifixes, and lively repreſentations of the ſtory of Chriſts paſſion unto the ſight of fancy, doe exceedingly provoke men to ſuch devotionall meditations and affections: but they worke a bare hiſtoricall faith onely, an hiſtoricall remembrance, and an hiſtoricall love, (as I may ſo call them.) And no other then ſuch doth the reading of the ſtory of it in the Word, worke in many, who yet are againſt ſuch Crucifixes. But ſaving, juſtifying faith chiefly minds, and is moſt taken up with the maine ſcope and drift of all Chriſts ſufferings: for it is that in them, which anſwers to its owne ayme and purpoſe; which is, to obtaine forgiveneſſe of ſinnes in Chriſt crucified. As God lookes principally at the *meaning* of *the Spirit* in prayer, *Rom.* 8. ſo doth faith looke principally to the

meaning of Christ in his sufferings. As in all other Truths a Beleever is said to *have the mind of Christ*, 1 *Cor.* 2. *ult.* so especially he minds what was the mind and heart of Christ in all his sufferings. And therefore you may observe, that the drift of all the Apostles Epistles, is to shew the intent of Christs sufferings; how hee was therein set forth to be a *propitiation for sinne; to beare our sinnes upon the tree; to make our peace, &c. He was made sinne, that we might be made the righteousnesse of God in him.* As in like manner, the scope of the Evangelists is to set forth the story of them, (for that is necessary to be known also.) And thus did that Evangelicall Prophet *Isaiah* chiefly set forth the intent of Christs sufferings for justification, *Esa.* 53. throughout the Chapter, as *David* before had done the story of his Passion, *Psal.* 22. And thus to shew the use and purpose of his sufferings, was the scope of all the Apostles Sermons, holding forth the intent of Christs passion to be the justification and salvation of sinners: *This is a faithfull saying, and worthy of all acceptation, that Christ came into the world to save sinners*, 1 *Tim.* 1. 15. and they still set forth what the plot

was.

was, at which God by an ancient deſignment aimed at, in the ſufferings of Chriſt, which was an end higher then men or Angels thought on, when he was put to death. And thus faith takes it up, and lookes at it. And upon this doth *Peter* (in his Sermon, *Acts* 2.) pitch their faith, where having firſt ſet forth the hainouſneſſe of their ſinne in murdering *the Lord of life*, then to raiſe up their hearts againe, (that ſo ſeeing Gods end in it, they might be drawne to beleeve,) he tells them, that *All this was done by the determinate counſell of God, ver.* 23. and that for a farther end then they imagined, even for the remiſſion of ſinnes through his Name, as in the cloſure of that Sermon he ſhews. It was not the malice of the Jewes, the falſeneſſe of *Iudas*, the fearfulneſſe of *Pilate*, or the iniquity of the times he fell into, that wrought his death, ſo much as God his Father complotting with Chriſt himſelfe, and aiming at a higher end then they did: there was a farther matter in it; it was the execution of an ancient contrivement and agreement, whereby God made Chriſt *Sinne*, and laid our ſinnes upon him. God *was in Chriſt*, (not *imputing*

our sinnes to us, but) *making him sinne*, 2 *Cor.* 5. 20. Which Covenant Christ came (at his time) into the world to fulfill: *Sacrifice and Burnt-Offering thou wouldest not have*, (Heb. 10. 5.) *Lo, I come to doe thy will*, and that will was *to take away sinnes*, *ver.* 4, 10, 12, 14, 15, 16. These words Christ spake when he took our nature, and when he came into the world, clothed with infirmities like unto us sinners. *Rom.* 8. 3. *God sent his Sonne in the likenesse of sinfull flesh, and for sinne condemned sinne in the flesh*: Mark that phrase [*for sinne*] [περὶ] is there put for [*propter*] as *John* 10. 33. ἢ [περὶ] καλοῦ ἔργου, *not for a good worke*: That is, not because *of a good worke*, or *for a good works sake*. So here, [*For sinne*] that is, because of sinne; sinne was the occasion of his taking the likenesse of *sinfull flesh*: what, to encrease it? no, but to *condemne* it, as it followes: that is, to cast and overthrow it in its power and plea against us; that instead of sins condemning us, he might condemn sin, and that we might have *the righteousnesse of the Law*, *ver.* 5. This phrase [*for sinne*] is like unto that in *Rom.* 6. 10. [*He dyed unto sinne*] that is, for sinnes

cauſe; for ſo the oppoſition that follows, evinceth, [*In that he liveth, he liveth unto God*] that is, for God and his glory. So he dyed meerly for ſinne, that ſinne might have its courſe in Juſtice, and for its ſake ſuffered death, ſo putting to ſilence the clamour of it. The death of Chriſt was the greateſt and ſtrangeſt deſigne that ever God undertooke, and acted; and therefore ſurely had an end proportionable unto it. God that *willeth not the death of a ſinner*, would not for any inferiour end will the death of his Sonne, whom hee loved more then all creatures beſides. It muſt needes bee ſome great matter for which God ſhould contrive the death of his Sonne, ſo holy, ſo innocent, and ſeparate from ſinners: neither could it bee any other matter, then to deſtroy that which he moſt hated; and that was, Sin: and to ſet forth that which he moſt delighted in, and that was, Mercy. So *Rom.* 3. 25, 26. And accordingly Chriſt demeaned himſelfe in it, not at all looking at the Jewes, or their malice, but at his Fathers command and intent in it. And therefore when he was to ariſe to goe unto that place where he ſhould be taken,

and carryed to slaughter, *As the Father gave me commandement*, (sayes he) *so doe I: Arise, let us goe hence*, *Ioh.* 14. 31. And when *Iudas* went out at Christs own provocation of him, *What thou doest doe quickly*, (sayes he) *the Sonne of man goeth as it was determined*: hee lookt to his Fathers purpose in it. When he went out to be taken, it is said, *Ioh.* 18. 4. *Iesus knowing all things that should befall him, went forth.* And when he was in his Agony in the Garden, whom doth hee deale with, but his Father? *Father*, (sayes hee) *if it bee possible, let this cup passe*: and God made his Passion of so great necessity, that it was even impossible that *that* cup should passe. Indeed, had Christ stood in his owne stead, it had been an easie request, yea, justice to grant it; and so he tells *Peter*, that hee could command millions of Angels to his rescue; but hee meerly submits unto his Father, *Not my will, but thy will be done*, for God had laid upon him the iniquities of us all, *Esay* 53.

Let our faith therefore looke mainly to this designe and plot of God and of Christ in his suffering, to satisfie for our sinnes, and to justifie us sinners. When

we conſider him as born fleſh and blood, and laid in a manger, think we withall, that his meaning was to condemn *ſin in our fleſh, Rom.* 8. 4. So when we read of him fulfilling all, or any part of righteouſneſſe, take we his mind in withall, to be, that the *Law might be fulfilled in us*, as it followes there, who were then repreſented in him; and ſo the fulfilling of it is accounted ours. Behold we him in his life time, as *Iohn* the Baptiſt did, even as *the Lambe of God, bearing and taking away the ſinnes of the world:* and when upon the Croſſe, let our faith behold the iniquities of us all met in him: [*Surely he hath born our ſorrowes,*] [*bearing our ſinnes in his body on the tree;*] *and thereby once offered to beare the ſinnes of many, Heb.* 9. *&c.* This intent of Chriſt in all that he did and ſuffered, is that welcome newes, and the very Spirit of the Goſpell, which Faith preys and ſeizeth on.

CHAP.

Chap. III.

What support or matter of triumph Christs death affords to faith for Justification.

NOw having thus directed your Faith to the right object, Christ, and Christ *as dying*; let us secondly, see what matter of support and encouragement faith may fetch from Christs death, for Justification. And surely that which hath long agoe satisfied God himselfe for the sinnes of many thousand soules now in heaven, may very well serve to satisfie the heart & conscience of any sinner now upon earth, in any doubts in respect of the guilt of any sinnes that can arise. We see that the Apostle here, after that large discourse of Justification by *Christs* righteousnesse, in the former part of this Epistle to the *Romanes*, and having shewed how every way *it abounds, chap.* 5. he now in this 8. *Chap.* doth as it were sit down like a man over-convinced; as *ver.* 31. *What then shall we say to these things?* He speakes as one satisfied, and even astonished with abundance of evi-

dence:

dence; having nothing to say, but onely to admire God and Christ in this worke; and therefore presently throwes downe the Gauntlet, and challengeth a dispute in this point with all commers: Let Conscience, and carnall reason, Law, and Sinne, Hell and Devils bring in all their strength, *Who is hee shall lay any thing to the charge of Gods Elect? who shall condemne? Paul* dares to answer them all, and carry it with these few words, [*It is God that justifies, It is Christ that dyed:*] And (as in *verse* 37.) [*Wee are more then Conquerers in all these.*] It was this that brought in the Prodigall, that in *his Fathers house there was bread* [*enough.*] And so likewise hee (who ever he was) who was the Author of the 130. *Psalme*, when his soule was in deep distresse by reason of his sinnes, *vers.* 1, 2. yet this was it that setled his heart to wait upon God, that there *was plenteous redemption with him.* Christs redemption is not meerly ἀντίλυτρον, a price or ransome equivalent, or making due satisfaction according to the just demerit of sin; but it is *plenteous redemption*; there is an abundance of *the gift of righteousnesse*, *Rom.* 5. 17. and *unsearchable riches of*

Christ, Ephes. 3. 8. Yea, 1 *Tim.* 1. 14. [*the grace of our Lord* (that is, of Christ, as *vers.* 12.) ὑπερπλεόνασε] we translate it, [*was abundant*] but the word reacheth farther, it *was over-full, redundant, more then enough*: And yet (sayes *Paul, vers.* 13.) I had sinnes enough to pardon, (as one would thinke) that might exhaust it, *I was a Blasphemer, &c.* But I found so much Grace in Christ, even more then I knew what to doe withall.

I shall not insist so largely on this first Head of Christs dying, as upon those three following, because it is the maine subject of another Discourse, (which, through Gods grace, I intend to publish, though in another method) Onely (for a taste) to instance in some few particulars, shewing how Christs satisfaction may be opposed, and set against the guilt of a poore sinners offences. What is there that can be said to aggravate sinne in the generall, or any mans particular sinnes, that may not be answered out of this, *Christ hath dyed?* and something be considered in it, which the conscience may oppose thereto? So that what ever evill, which according to the rules of spi-

ritual

rituall reason, (which the righteous Law proceedeth by, and containeth as the foundation of its righteousnesse in condemning or aggravating sinne) a mans conscience may suggest to be in sinne; oppositely hereunto, may a mans faith, according to the like rules of true spirituall reason, shew a more transcendent goodnesse to have been in Christs death, (which the Gospel reveales) and so may oppose the one to the other, and have as good reason to shew why sinne should not condemne (from Christs death) as conscience can have, that the Law may condemne.

As first, Is sinne the transgression of the Law? *Christ* dying, the Law-maker, was subjected to the Law: and will not that make amends? Is sinne the debasement of Gods glory, manifested in his Word and Workes? Christs dying was the abasement and emptying of the brightnesse of his glory in the highest measure, who was God personally manifested in the flesh. The one of them is but as the darkning the shine or lustre of the Sunne upon a wall, but the other is as the obscuring of the Sunne it selfe. Sins highest evill lyes in offending God; but

Christs righteousnesse is (oppositely) the *righteousnesse of God himselfe*; *or Iehovah made our righteousnesse*: So that God in *our sinne* is considered but as the *object against whom*; but God in this *our righteousnesse* is *the subject from whom*, and *in whom* this righteousnesse comes, and is seated: And so his God-head answerably gives a higher worth to it, by how much the alliance which the *subject* hath to an action of its owne, that proceeds from it, is neerer then that which an *object* hath, against which the action is committed.

Or secondly, what peculiar aggravations or circumstances are there in thy sins to weigh thee down; with which some circumstances in Christs obedience and death may not be paralleld, to lift thee up againe?

As first, Is it the greatnesse of thy sinne in the substance of the fact committed? hath there been lewdnesse in thy wickednesse? (as the Prophet speakes.) Consider what guilt of how hainous crimes God suffered to be laid to Christs charge by profane men, when he was made an offering for sinne. Hee dyed as a Traytor to his Prince, and a blasphemer of God

in the higheſt kinde of blaſphemy, as making himſelfe *equall* with God, an Impoſtor, a Seducer, yea a Devill, yea a Prince of Devils, then whom a murderer was eſteemed more worthy to live. Which imputation, though by men unjuſtly charged on him; yet by God were ſo ordered as juſt, in reſpect of his bearing our ſinnes. For him who was holineſſe it ſelfe, to be made the greateſt of *ſinners*, yea to be *made ſin*, and the worſt of *ſins*, and accordingly to ſuffer from God and men; what greater ſatisfaction for the taking of ſinnes away can be deſidered or imagined?

Or ſecondly, doſt thou aggravate thy ſinnes by the naughtineſſe of thy heart in ſinning, and ſayſt that the inward carriage thereof hath been much worſe then the outward? Look thou into the heart of Jeſus Chriſt dying, and behold him ſtruggling with his Fathers wrath, thou wilt finde the ſufferings of his ſoule more then thoſe of his body, and in them to lie the ſoule of his ſufferings.

Thirdly, may thy ſinne be aggravated, in that thou didſt commit it with ſo great delight and greedineſſe, and pouredſt out thy heart unto it? Conſider

that Christ offered himselfe more willingly then ever thou didst sinne: *Loe I come* (sayes he, *Psal.* 40.) *I delight to doe thy will:* and *how am I straitned till it be accomplisht? Luk.* 12. 56. And though to shew how great an evill and misery it was in it selfe, he shewed an averseneſſe to it; yet as it was his Fathers will for our salvation, hee heartily embraced, and dranke off that cup unto the bottome.

Fourthly, didst thou sinne with much deliberation, and when thou mightst have avoided it? There was this circumstance in Christs sufferings to answer that, that he *knew all he was to suffer*, and yet yeelded up himselfe, as *Ioh.* 18. 4.

Fifthly, Hast thou sinned presumptuously, and made a covenant with death and hell? Christ in like manner offered up himselfe by a covenant and complot with his Father so to doe.

Sixtly, Are there any especiall circumstances of time, and place, &c. that aggravate thy sinnes?

As first, that so great a person in the Church should scandalize the Name of God in sinning: Why, how great a Person was Christ? even equall with God the

the Father; and yet how greatly humbled? even to the death; his offices of King, Prieſt, and Prophet being debaſed with him: how great a name had hee? as *Heb.* 1. 4. which notwithſtanding was diſhonoured more then ever any mans.

Or 2. that thou ſinnedſt at ſuch a time, or in ſuch a company, which ſometimes ſerve to make a ſinne the more hainous: Conſider how God contrived to have the ſhame and affliction of his Sons death aggravated by all theſe circumſtances: It was of deaths the moſt accurſed; At a time moſt ſolemne; In a place moſt infamous; With company moſt wretched.

Thus might wee finde out that in Chriſts ſufferings and ſatisfaction made, that would fitly anſwer to any thing in our ſinnes: and ſo thereby we ſhould be the more relieved. And though the whole body of his ſufferings doe ſtand and anſwer for the whole bulke of our ſinnings; yet the conſideration of ſuch particulars will much conduce to the ſatisfying of an humbled and dejected ſoule, about the particulars of its ſinnings.

Therefore (to conclude) get your hearts and consciences distinctly and particularly satisfied in the all-sufficiencie of worth and merit which is in the satisfaction that Christ hath made. As it is a fault and defect in humiliation, that men content themselves with a generall apprehension and notion that they are sinners, and so never become throughly humbled; so is it a defect in their faith, that they content themselves with a superficiall and generall conceit, that Christ dyed for sinners; their hearts not being particularly satisfied about the transcendent all-sufficiencie of his death. And thence it is, that in time of tentation, when their abounding sinfulnesse comes distinctly to be discovered to them, and charged upon them, they are then amazed, and their faith non-plust, as not seeing that in Christ, which might answer to all that sinfulnesse: But as God saw that in Christs death which satisfied him; so you should endeavour by faith to see that worth in it which may satisfie God, and then your faith will sit downe as satisfied also. If a man were to dispute for his life some hard and difficult controversie, wherein are many great and strong ob-

jections to be taken away; he would be ſure to view, and ſtudy, and ponder all that might bee ſaid on that other part which hee were to hold, in way of anſwer to them, and to get ſuch a cleare and convincing light, as might make the truth of his Poſition apparent and manifeſt through thoſe clouds of objections that hang in the way. Now you will all bee thus called one day, to diſpute for your ſoules, (ſooner or later) and therefore ſuch skill you ſhould endeavour to get, in Chriſts righteouſneſſe, how in its fulneſſe and perfection it anſwereth to all your ſinfulneſſe; that your hearts may be able to oppoſe it againſt all that may be ſaid of any particular, in or about your ſinnes; that in all the conflicts of your ſpirits, you may ſee that in it, which could clear your whole ſcore; and that if God would but be pleaſed to impute it to you, you might ſay, I durſt preſently come to an account with him, and cut ſcores with his Law and Juſtice.

Thus much of the firſt thing made the object of faith; namely, Chriſt *as dying*.

SECT. III.
Faith ſupported by Chriſts Reſurrection.

ROM. 8. 34.
——*Yea rather, that is riſen againe.*

CHAP. I.

Chriſts Reſurrection ſupporteth Faith two wayes:

1. *By being an evidence of*
2. *By having an influence into*

} *our Juſtification.*

The neceſſity of Chriſts Reſurrection, *for the procuring our Juſtification.*

THE next thing to be lookt at in Chriſt, as he is the object of juſtifying faith, (and from whence our faith may ſeeke and fetch ſupport and comfort in the matter of Juſtification) is Chriſts *Reſurrection*; upon which we ſee here, the Apoſtle putteth a [*rather*] *Yea rather that is riſen againe.* There muſt therefore bee ſome ſpeciall thing in the Reſurrection

of Christ, which it contributes to our faith and justification, for which it should have a [*rather*] put upon it, and that comparatively to his death. Now to shew wherein this should lye, consider how the Resurrection of Christ serveth to a double use and end, in the matter of Justification.

First, as an *evidence* to our faith, that God is fully satisfied by Christs death: his Resurrection may give us full assurance of it.

Secondly, it had, and hath an *influence* into our Justification it selfe; yea and as great an influence as his Death had. In both these respects it deserves a [*rather*] to be put upon it, and *Paul* had them both in his eye, when he writ these words. So as first, if you aske an account of his faith, and a reason of his so triumphant assurance, he alledgeth his Resurrection to confirme it, *Christ is risen.* Or

Secondly, if you would have a reason of the thing, how it comes to passe, that wee who are Beleevers cannot be condemned; *Christ is risen*, sayes he: Hee alledgeth it as a cause, that hath such an influence into Justification it selfe, as it makes all sure about it.

1. By way of Evidence: Although Chriſts obedience in his life, and his death paſt, doe alone afford the whole matter of our Juſtification, and make up the ſumme of that price paid for us, (as hath been ſhewn) ſo as faith may ſee a fulneſſe of worth and merit therein, to diſcharge the debt: yet faith hath a comfortable ſigne and evidence to confirm it ſelfe in the beliefe of this, from Chriſts *Reſurrection* after his death: It may fully ſatisfie our faith, that God himſelfe is ſatisfied, and that hee reckons the debt as paid: So that our faith may boldly come to God, and call for the Bond in, as having Chriſts Reſurrection to ſhew for it, that the Debt is diſcharged. And hence the Apoſtle cryes *Victoria* over Sinne, Hell, and Death, upon occaſion of (and as the *Coronis* and concluſion of that) his large diſcourſe about Chriſts Reſurrection, 1 *Cor.* 15. 55, 56, 57. *O death where is thy ſting?* that is, Sinne and the power of it: for ſo it follows, *The ſting of death is ſinne*: and *O grave, where is thy victory? Thanks be to God who hath given us victory, through Ieſus Chriſt our Lord*: namely, as *riſen* againe; for of his Reſurrection, and of that chiefly,

had

had hee ſpoken throughout that Chapter.

2. But ſurely this is not all, that it ſhould onely argue our Juſtification by way of Evidence: This alone would not have deſerved ſuch a [*rather*] to be put upon it, if Chriſts Reſurrection had not had ſome farther reall cauſall influence into Juſtification it ſelfe, and beene more then ſimply an evidence of it to our apprehenſions. Therefore ſecondly, in Juſtification, although the *materiale*, or matter of it, be wholly the obedience and death of Chriſt; yet the act of pronouncing us righteous by that his obedience, (which is the *formale* of Juſtification) doth depend upon Chriſts Reſurrection. Ordinarily there hath bin no more expreſſed concerning this dependance, then that the Reſurrection of Chriſt juſtifies by working actuall faith, to lay hold upon what Chriſt hath done in his life and death, which is called the *applying* of it, (of which more anon.) But that ſpeech of *Paul*, 1 *Cor.* 15. 17. ſeemes to import more, *If Chriſt be not riſen againe*, [*yee are yet in your ſinnes, and your faith is in vaine:*] That is, although you could ſuppoſe faith

faith to be wrought in you upon the merit of Chriſts dying, yet it would be *in vaine*, if Chriſt were not *riſen* againe; for your title to Juſtification it ſelfe would be void: *You were yet in your ſinnes.* Which is ſaid, becauſe his Reſurrection was it, wherby ſinnes (though ſatisfied for in his death) were taken off, and they acquited from them: Which I take to be the meaning alſo of that *Rom. 4. ult. Hee was delivered for our ſinnes, [and roſe againe for our Juſtification.]* When the Apoſtle ſayes, *for our ſinnes he was delivered*, hee meanes, his laying downe *that* which was the price for them, a ſatisfaction for them, which his death was: And in that ſenſe, *Hee dyed for our ſinnes*, that is, his death ſtands in ſtead of our death, and ſo ſatisfies for ſin. But yet ſtill *that* upon which the act of Gods juſtifying us, & his diſcharge given us from our ſinnes, and whereby he reckoneth us juſtified, that depends upon his Reſurrection. *He roſe againe for our juſtification.* Note that Juſtification there imports the act of *imputation*, and reckoning us juſt, which hee had ſpoken of in the verſes immediately fore-going, *verſ.* 22, 23, 24.

In

In a word, to the full discharge of a Debt, & freeing the Debtour, two things are requisite: 1. The payment of the Debt: 2. The tearing or cancelling the Bond, or receiving an Acquitance for the freeing of the Debtour. Now the Payment was wrought by Christs death, and the Acquitance to free from the Debt, was at, and by his Resurrection.

Chap. II.

For the explanation of both these is shewn, how Christ sustained a double relation; First, of a Surety for us; *Secondly, of a* Common person *in our stead: The difference of these two, and the usefulnesse of these two considerations, for the explaining all the rest that followes, in this whole Discourse.*

NOw the better to explicate both these, you must consider, how that Christ in almost all that he did [*for us*] (as the phrase is here, and is to be annexed to each particular) did stand in a double relation for us unto God.

1. Of a *Surety*, bound to pay the debt

debt for us, and to save our soules.

2. Of a *Common person*, or as an Attorney at Law, in our stead. And both these as they have a distinct and differing consideration in themselves, so those severall considerations of them will conduce to the understanding of those two things forementioned, as wayes and arguments to shew how the Resurrection of Christ may support our faith, both by way of *evidence* that the debt is paid, and by way of *influence* that we are thereby acquited, and cannot be condemned. The notion of his being risen, who is our *Surety*, cleares the first, and that of his rising as a *Common person*, illustrates the other. And I shall here a little the largelier insist upon the explication of these two relations, because their consideration will be of use through all the rest that followes, to illustrate thereby the influence that his Ascension, and Sitting at Gods right hand, &c. have into our Justification; and so I shall carry them along throughout this Discourse.

1. A *Surety* is one that undertakes, and is bound to doe a thing for another: As, to pay a debt for him, or to bring him safe to such or such place, or the like;

so

so as when he hath discharged what he undertook and was bound for, then the party for whom he undertook is discharged also.

2. A *common person* with, or for another he goes for, is one who represents, personates, and acts the part of another, by the allowance & warrant of the Law: so as what he doth, (as such a common person, and in the name of the other) that other whom he personates, is by the Law reckoned to doe: and in like manner, what is done to him, (as being in the others stead and room) is reckoned as done to the other. Thus by our Law, an Attorney appears for another, and money received by him, is reckoned as received by him whom it is due unto. Thus the giving possession of an estate, a rentry made, and possession taken of Land, &c. if done by, and to a man who is his lawfull Attorney, it stands as good in Law unto a man, as if in his own person it had been done. So Embassadours for Princes represent their Masters: what is done to them, is reckoned as done to the Prince; and what they doe according to their Commission, is all one as if the Prince, whose Person they represent,

had done it himſelfe. In like manner alſo the Marriages of Princes are tranſacted, and ſolemnized by Proxie, as a common perſon repreſenting his Lord, and in his name, is marryed to a Princeſſe in her Fathers Court; and the Laws of men authorize it, and the marriage is as good, as if both Princes themſelves had been preſent, and had performed all the Rites of it. And thus to be a *Common perſon*, is more then ſimply to be a *Surety* for another; it is a farther thing: and therefore theſe two relations are to be diſtinctly conſidered, though they ſeeme to be ſomewhat of a like nature. Thus an Attorney is a different thing from a Surety: A Surety undertakes to pay a debt for another, or the like; but a common perſon ſerves to performe any common act, which by the Law is reckoned, and virtually imputed to the other, and is to ſtand as the others act, and is as valid, as if he had done it: So as the good and benefit which is the conſequent of ſuch an act, ſhall accrue to him whom he perſonated, and for whom he ſtood as a common perſon. *Adam* was not a *Surety* for all Mankinde, he undertook not for them, in the ſenſe fore-

fore-mentioned; but he was a *Common-person* representing all Mankinde; So as what he should doe, was to be accounted as if they had done it. Now the better to expresse and make sure our Justification in and by Christ, according to all sorts of Lawes, (the equity of all which God usually draws up into his dispensations) God did ordaine Christ both to be a *Surety* for us, and also a *Common person* representing us, and in our stead. That as Christ took all other relations for us, as of an *Husband, Head, Father, Brother, King, Priest, Captain, &c.* that so the fulnesse of his love might be set forth to us, in that what is defective in any one of these relations, is supplyed and expressed by the other: Even thus did God ordain Christ to take and sustaine both these relations, of a *Surety* and a *Common person*, in all he did for us, thereby to make our justification by him the more full and legall: and *justifie* (as I may so speak) our *Justification* it selfe or his justifying of us, by all sorts of *legall* considerations what ever, that hold commonly among men in like case: and that which the *one* of these relations or considerations might not reach to make good, the *other*

might

might supply; what fell short in the one the other might make up; and so we might be most legally and formally justified and made sure never to bee condemned.

Chap. III.

The first Head: *The* Evidence *of Justification which Christs* Resurrection *affords to Faith; explained by two things: 1. By shewing how Christ was made a* Surety *for us. 2. How his* Resurrection *as a* Surety *holds forth this evidence.

Concerning the first of those two Heads at first propounded, namely, the *Evidence* which Christs Resurrection affords unto our faith in point of *non-condemnation*: I have two things to handle in this Chapter, to make this out: First, how Christ was made a *Surety* for us, and what manner a *Surety* he did become: Secondly, what the consideration hereof will contribute to that *evidence* which Faith hath from Christs *Resurrection*.

For

For the first, Christ was appointed by God, (and himself also undertook) to be our *Surety*. This you have, *Heb.* 7. 22. *He was made surety of a better Testament*; or *Covenant*; namely, of the *New*. The Hebrew word for *Covenant*, the *Septuagint still translated* [Διαθήκη] *Testament*: the word in the Hebrew being of a large signification, and comprehending both a *Covenant*, and *Testament*; And so in the New Testament it is used promiscuously for either: And indeed, this *new Covenant of Grace* is both. Of this Covenant Christ is the ἔγγυος, the *plighter of his troth* for it, the *Surety*, the *Promiser*, the *Vndertaker*. The Verb this comes of, is ἐγγυάω [*promittere*] which comes from ἐν χερσὶ, [*in manibus*] striking hands, or giving ones hand, as a sign of a covenant; and so, to bargaine with, or make up a covenant. *Prov.* 22. 26. *Be not thou one of them that strike hands, or of them that are sureties for debts*: Which whole verse the Septuagint reads, *Give not thy selfe εἰς ἐγγυὴν, to Suretiship*. The same word that is here used by the Apostle. It was the manner both of the Jews and Romanes also, to make Covenants by *striking of hands*: And in Testaments, the

Heire and Executor ſhook hands, or the Executour gave his hand to fulfill it.

And the word [ἐγγυήσαιτο] is uſed, not only in promiſing to pay a debt for another, but alſo in becomming a pledge for another, for to undergoe death, or a capitall puniſhment in another's roome: as in that famous ſtory of friends, namely, *Euephenus*, and *Eucritus*: *Eucritus* did [ἑξίων ἐγγυήσαιτο] willingly become a ſurety for *Euephenus*, when condemned to dye by *Dionyſius* the Tyrant. This very word is uſed by *Polyenus*, the Hiſtorian of that fact. Now ſuch a *Surety* every way did Chriſt become unto God for us, both to pay the debt, by undergoing death in our ſtead, and ſo to ſatisfie God; and then as the *Heire* to execute his Will and Teſtament: He became a *Surety* of the whole Covenant, and every condition in it, take it in the largeſt ſenſe; and this of all, both on Gods part, and on ours. For us hee undertooke to God to worke all our works, and undergoe all our puniſhments; to pay our debts for us, and to worke in us all that God required ſhould be done by

by us, in the Covenant of Grace. And thus to be a Surety, is much more then simply to be an Intercessour, or Mediatour, (as *Parens* well obserues.) God did (as it were) say to Christ, What they owe mee, I require it all at your hands; and Christ assented, and from everlasting struck hands with God, to doe all for us that God could require, and undertook it under the penalty that lay upon us to have undergone. Yea, Christ became such a Surety in this for us, as is not to be found among men. On earth, Sureties are wont to enter into one and the same Bond with the Greditours, so as the Creditour may seize on which of the two he will, whether on the Debtour, or on the Surety, and so (as usually) on the Debtour first, for him wee call the Principall; but in this Covenant, God would have Christs single Bond: and hence Christ is not onely called the Surety of the Covenant for us, but *The Covenant*, *Esay* 49. 8. and elsewhere. God making the Covenant of Grace primarily with him, and with him as for us, thereby his single Bond alone was taken for all, that so God

might be sure of satisfaction: therefore he laid all upon Christ, protesting that he would not deale with us, nor so much as expect any payment from us, (such was his grace.) So *Psal.* 89. 19. where the mercies of the Covenant made between Christ and God, under the Type of Gods Covenant with *David*, are set forth, *Thou spakest in vision to thy holy One*, &c. saidst, *I have laid help on one who is* [*mighty.*] As if God had said, I know that these will faile me, and break, and never be able to satisfie me; but you are a *mighty* and substantiall person, *able* to pay me, and I will look for my debt of you. And to confirm this, (then which nothing can give stronger consolation, or more advanceth Gods free grace) when God went about the reconciling the world in and by Christ, and dealt with Christ about it; the manner of it is expressed to have been, that God took off our sinnes from us, and discharged us, (as it were) meaning never to call us to an account for them, unlesse Christ should not satisfie him, and laid them all on Christ, so as he would require an account of them all from him first, and let him look to it; and this hee did to make the Covenant sure.

The

hus 2 *Cor.*5.19. it is said, (the Apostle eaking of Gods transaction of this busi-esse with Christ) that *God was in Christ*, mely, from everlasting, *reconciling the orld* (of Elect Beleevers) *to himselfe, not puting their trespasses to them; and ade him sinne who knew no sinne.* Ob-erve, that as he laid our sinnes on Christ, withall, he discharged us, in his com-act betweene Christ and himselfe, [*not puting their trespasses to them.*] So hen, all laid upon Christ, and he was to ook to it, or else his soule was to have one for it. This is not the manner of o-her Creditours; they use to charge the Debt on both the Surety and the Deb-our; but in this Covenant (of Grace amely) Christs single Bond is entred, e alone is *The Covenant:* so as God will have nought to say to us, till Christ ailes him. He hath engaged himself first o require satisfaction at Christs hands, who is our Surety.

Now then 2. for to make use of this no-ion, for the clearing of the point in hand. t might afford us matter of unspeakable comfort, onely to heare of *Christs* having een arrested by God for our debt, and ast into *Prison*, and his Bond sued, and

an Execution or *Iudgement* ſerved on him, as the phraſes are, *Eſay* 53. 8. For thereby we ſhould have ſeene, how God had begun with our Surety, (as minded to let us alone) and that it lay on him to diſcharge the Debt, who was ſo able to doe it: and thereby we might alſo ſee, how he was *made ſinne for us*, and therefore we might very well have quieted our hearts from fearing any arreſts, or ſtay Gods comming upon us, till we ſhould heare that our Surety were not ſufficiently able to pay the debt, (as you have heard he is.) But yet our hearts would ſtill be inquiſitive (for all that) to heare whether *indeed* he hath perfectly ſatisfied God or no; and would be extreamly ſolicitous, to know whether he hath ſatisfactorily performed what he undertook; and how he got cleare of that engagement, and of *being made ſinne for us*. And therefore the Apoſtle comforts Beleevers with this, that Chriſt ſhall *the next time appeare without ſinne. Vnto them that look for him he ſhall appeare the ſecond time without ſinne, unto ſalvation.* One would think it no great matter of comfort to us, to heare that Chriſt ſhould appear without ſinne; for who would imagine that

it could be otherwise with *The holy One, The Lord of Glory?* There is no wonder in that: Ay, but (sayes the Apostle) your very salvation is interested in this, as neerly as is possible: It is well for you that Christ is now *without sinne*; for he having as your Surety undertooke to satisfie for sinne, and having accordingly been *once made sinne*, when on earth, and arrested for it by God at his death; in that now he is got cleare of that engagement, (which could be no way, but by satisfaction, which hee undertooke) this doth plainly evince it, and ascertaine you, that you shall never bee condemned for it: for by the Law, if the Surety hath discharged the Debt, the Debtor is then free. And therefore no newes would or could bee more welcome to sinners, then to have a certaine and infallible evidence given, that their *Surety* were well come off, and had *quitted all*, to satisfaction.

Now then to evidence this, serveth his *Resurrection*; *Christ is risen*: Nothing so sure. Therefore certainly the debt is discharged, and he hath paid it to the full, and so is now without our sinne, and fully got cleare of it. For God having

once arreſted Chriſt, and caſt him into priſon, and begun a tryall againſt him, and had him to *judgement*, hee could not come forth, till he had paid the very utmoſt farthing. And there is the greateſt reaſon for it, to aſcertaine us that can be: For he was under thoſe bonds and bolts, which if it had *been poſſible* would have *detained* him in the grave, as *Acts* 2. 24. *The ſtrength of ſinne*, and Gods wrath, and the curſe againſt ſin, (*Thou ſhalt dye the death*) did as *cords hold* him, (as the Pſalmiſts phraſe is.) Other debtors may poſſibly breake their priſons; but Chriſt could not have broke thorow this, for the wrath of the All-powerfull God, was this Priſon; from which there was no eſcaping, no baile: nothing would bee taken to let him goe out, but full ſatisfaction. And therefore to heare that Chriſt is *riſen*, and ſo is come out of priſon, is an evidence that God is ſatisfied, and that Chriſt is diſcharged by God himſelfe; and ſo is now *without ſinne*, he walking abroad againe at liberty: And therefore the Apoſtle proclaimes a mighty *victory* obtained by Chriſts Reſurrection, over *Death*, the *Grave*, the ſtrength of *ſinne*, the *Law*, 1 *Cor.* 15. 55, 56. and cryes

but, *Thanks be to God who giveth us the victory, through Iesus Christ our Lord, vers.* 57. You may now rest secure indeed, *Christ is risen, who* therefore *shall condemne?*

CHAP. IV.

The second Head *propounded, the* INFLUENCE CHRISTS Resurrection *hath into Justification. Two Branches of the Demonstration of this. First, that Christ was a* Common person, *representing us in all he* was, *or* did, *or* suffered, *handled at large.* More especially a Common person *in his* Resurrection.

NOw secondly, to come to that other Head propounded, the *Influence* Christs Resurrection hath into our Justification. The demonstration or making out of which depends on two things put together: The first, how Christ was appointed by God, and himselfe acted the part of a *Common person,* representing us in what hee did, and *more parti-*

eularly in his Reſurrection. Of this in this *Chapter.*

The ſecond is, how from that conſideration ariſeth, not onely an *evidence* to our faith, but a *reall influence* into our juſtification, and non-condemnation. So as, *Who ſhall condemne?* becauſe Chriſt *is riſen againe*, as a Common perſon, repreſenting us therein.

For the firſt of theſe, to illuſtrate and prove it in the generall, that inſtance of *Adam* ſerves moſt fitly, and is indeed made uſe of in the Scripture, to that end. *Adam*, as you all know, was reckoned as a common publike perſon, not ſtanding ſingly or alone for himſelfe, but as repreſenting all Man-kinde to come of him: So as by a juſt Law, what hee did was reckoned to his poſterity, whom hee repreſented. And what was by that Law threatned, or done to him for what hee did, is threatned againſt his poſterity alſo. Now this man was herein a lively type of our Lord Chriſt, as you have it, *Rom.* 5. 14. [*Who was the type of him who was to come.*] Unto which purpoſe, the titles which the Apoſtle gives theſe two, Chriſt and *Adam*, 1 *Cor.* 15. 47. are exceeding obſervable; hee calls

Adam

Adam, *The first man*; and Christ our Lord, *The second man*: and both for that very purpose and respect which we have in hand: For, first, hee speakes of them, as if there had never been any more men in the world, nor were ever to bee for time to come, except these two: and why? but because these two betweene them, had all the rest of the sonnes of men hanging at their girdle; because they were both Common persons, that had the rest in like (though opposite) considerations included, and involved in them. *Adam* had all the sonnes of *Men* borne into this world, included in himselfe, who are therefore called *earthly men*, *vers.* 48. in a conformity to him *the earthly man*, *vers.* 47. and Christ the second man had all his Elect, (who *are the first-borne*, and *whose names are written in heaven*, and therefore in the same *vers.* are oppositely called *heavenly men*) included in him. You see how hee summes up the number of all men in two, and reckons but two men in all; these two, in Gods account, standing for all the rest. And farther observe, that because *Adam* was in this his *being*, a common person unto his,

the ſhadow and the lively Type of Chriſt who was to come after him; that therefore he is called *The firſt man*, (of theſe two) and Chriſt *The ſecond man*, as typified out by him.

Now if you aske, wherein Chriſt was a *Common perſon*, repreſenting us, and ſtanding in our ſtead? I anſwer, If in any thing, then in all thoſe conditions and ſtates wherein he was, in what *hee did*, or *befell him*, whilſt *here on earth especially*: For hee had no other end to come downe into this world, but to ſuſtaine our perſons, and to act our parts, and to have what was to have been done to us, acted upon him.

Thus firſt, in their two ſeverall conditions, qualifications, and ſtates, they both were *Common perſons*: That is, looke what ſtate or condition the one or the other was made in, is by a juſt Law to be put upon thoſe whom they repreſented. So the Apoſtle reaſons from it, *ver.* 48. [*As*] *is the earthly man*, (namely, the firſt man, *Adam*) [*ſuch*] *are the earthly*: namely, to be earthly men as well as hee; becauſe hee who was the Common perſon repreſenting them, was in his condition but an *earthly man*: And

oppositely, by the same Law, it followes, [*As*] *is the heavenly man*, (namely, the second man, Christ) [*such*] *are and must be the heavenly*, who pertaine to him, because he also is a Common person, ordained to personate them: and *Adam*, who came after him, was therein but his Type.

And as thus in this place to the *Corinths* the Apostle argues Christ to be a Common person, in respect of his condition and state, by an argument of parallels taken from his Type, *Adam*; So secondly, in that 5. to the *Romans*, he argues Christ to have beene a Common person, in his actions which he did on earth; and this also from the similitude of *Adam*, whom *ver.* 14. hee therein makes to have beene Christs Type. And he speakes of *Adam* there, as a common person, both in respect of *what he did*, namely, his [*Sinne*;] and also in respect of *what befell him* for his sinne, namely [*Death*,] and condemnation. And because he was in all these not to be considered as a *single Man*, but as one that was *All men*, by way of representation: Hence, both what he did, they are said to doe in him; and what condemnation or

death was deſerved by his ſinne, fell upon them all, by this Law of his being a publike perſon for them.

1. For what he did: He ſinned, you know; and *verſ.* 12. *All are ſaid to have ſinned*, namely, in *his ſinne*; Yea, and according to thoſe words in the Greeke, [ἐν ᾧ] which are added there, you may render that ſentence (and the Originall beares it, and it is alſo varied in the Margent) thus, [*In whom*] *all have ſinned*; namely, in *Adam*, as in a publike perſon. Their act was included in his, becauſe their perſons were included in his.

And 2. for what befell him for ſinne, that befell them alſo by the ſame Law of his being a perſon repreſenting them. Hence *verſ.* 12. *Death* is ſaid to *paſſe upon all men*, namely for this, that *Adams* ſinne was conſidered as theirs, as it there followes. It is ſaid to *paſſe*, even as a ſentence of death *paſſeth* upon a condemned Malefactor. And *verſ.* 18. *Judgement* is ſaid to *come by that one mans offence, upon all men, to condemnation.* Now in *Gen.* 2. 17. the threatning was ſpoken onely to *Adam*, as but *one man*, *In the day that thou eateſt thereof, thou ſhalt*

(ſurely

surely dye: And *Gen.* 3. 19. that sentence seemes onely to *passe* upon *him* alone, [*Vnto dust thou shalt returne.*] Yet in threatning *Adam*, God threatned *us all*; and in sentencing *Adam* to death, he sentenced *us* also: The curse reacheth us too; *Death passed upon all men* then, and therefore by a just Law *Death reigns over all*, as *vers.* 14. and 17. because *Adam* was in all this, a Common person representing us, and so in our stead; and so all this concernes *us*, as truely and as neerly as it did *him*. I say by a just Law; for indeed the Scripture upon the equity of this Rule, pronounceth a *Statute* out against *all men*, that they should *dye*, *Heb.* 9. 27. *Statutum est*, It is *appointed* by a Statute Law, that *all should dye*. Now if you search for this *Statute*, when and where enacted, you will finde, that the Originall Record and Roll is that in *Gen.* 3. 9. spoken onely of *Adam*, but holding true of us, [*To dust thou shalt returne.*]

Just thus the matter stands in the point of our justification and salvation, between Christ and Elect Beleevers; for *Adam* was herein his Type. Christ was considered and appointed of God as a

Common perſon, both in *what hee did*, and in what was *done to him*: So as by the ſame Law, what he did for us, is reckoned or imputed to us, as if wee our ſelves had done it; and what was *done* to him, tending to our *juſtification* and ſalvation, is reckoned as done to us. Thus when Chriſt *dyed*, he dyed as a Common perſon, and God reckoneth that we dyed alſo. When Chriſt *aroſe*, hee roſe as our Head, and as a common perſon, and ſo then God accounts that we roſe alſo with him. And by vertue of that *communion* which wee had with him in all thoſe actions of his, it is, that now when wee are *borne againe*, we doe all *riſe* both from the guilt of ſinne, and from the power of it; even as by vertue of the like communion wee had with (or being one in) *Adam*, we come to be made ſinfull, when we begin firſt to exiſt as men, and to bee firſt borne.

Thus in his death he was conſidered as a Common perſon, and God reckoned us dying then, and would have us *reckon* ſo alſo. So *Rom.* 6. 10. the Apoſtle ſpeaking of Chriſt, ſaith; *In that hee dyed, he dyed unto ſinne once; but in that he liveth, hee liveth unto God.* Then *verſ.* 11. ſpeaking

speaking of us, hee sayes, [*Likewise reckon*] *you your selves to be dead unto sinne, but alive unto God, through Iesus Christ our Lord.* The meaning whereof is plainly this, that whereas regenerate men are for the present in the reality but *imperfectly* mortified and *dead to sinne,* as considered in themselves, and in respect of the worke of it, as wrought in them; yet that being considered in Christ as their Head, and a common person representing them, they may λογίζεσθαι, they may truly by a way of faith *reason* or *reckon themselves* wholly dead, in and through Jesus Christ our Lord; in that he once dyed perfectly unto sinne, as a *Common person* representing them. So as what yet is wanting in the worke of Mortification, in their sense and experience of it, they may supply by faith, from the consideration of Christ their Head, even themselves to have dyed, when he dyed. The Apostle, I say, would have them by *reason* conclude or inferre (for so the word [λογίζεσθε] signifies, as *Chap.* 3. 28. *therefore we conclude, &c.* it is the same word) *from Christs death, that they are dead:* which conclusion cannot bee made, unlesse this bee one of the Propositions

poſitions in this Argument, *That wee dyed in Chriſt, when hee dyed*; and ſo though in our ſelves wee are not yet wholly *dead to ſinne*, nor perfectly *alive to God*; *yet through Ieſus Chriſt your Lord and Head* (ſayes hee) *reckon your ſelves ſo*; *in that* (as *verſ.* 10.) *hee dyed, and now lives*; and you were included in him. And indeed, this conſideration the Apoſtle ſuggeſts unto our faith, both as the greateſt encouragement againſt imperfect mortification begun; that yet we may comfort our ſelves by faith, as reckoning our ſelves wholly dead in Chriſts death, and ſo may aſſure our ſelves, wee ſhall one day be perfectly dead in our ſelves by vertue of it; and withall, as the ſtrongeſt argument alſo and motive unto Mortification, to endeavour to attaine to the higheſt degree of it: which therefore hee carryes along in his Diſcourſe throughout that whole Chapter. Hee would have them by faith or ſpirituall reaſoning take in, and apprehend themſelves long ſince dead to ſinne in Chriſt, when hee dyed; and ſo ſhould thinke it the greateſt abſurdity in the world to ſinne, even the leaſt ſinne, wee being dead long ſince, and

that

that wholly, when Christ our Head dyed: *And how shall we that are dead to sinne, live any longer therein?* And *ver.* 7. *He that is dead, is free from sinne*; and how then shall we doe the least service to it? Now all this he puts upon Christs dying, and our dying then with him: *verse* 6. [*Knowing this, that our old man is crucifyed with him,* (even when he was crucifyed) *that it might be destroyed*] one day in us, fully and perfectly: *Christs Body* representing therein as a publike person, the Elect, and their *body of sinne* conjunct with them. So as thus by faith they are to reason themselves wholly dead to sinne in Christ, and to use it as a reason and motive to stir up themselves not to yeeld to the least sinne. I use this expression of being *wholly* dead, because if he had spoken meerly of that *imperfect* mortification begun in us, the argument would not have been a *perfect* motive against the least sins. [*We who are dead, how shall we live in sinne,*] or yeeld unto the least sinne? For it might be said, Alas, we are but imperfectly dead; and from an imperfect death could but an imperfect argument have been drawn. But the Scripture elsewhere tels us, that

Christ

Chriſt by his death hath [*perfected*] *for ever all that are ſanctified:* ſo *Heb.* 10. So as in his death they may reckon themſelves perfectly dead by faith, and perfectly ſanctified, though yet the work be not actually and fully perfected.

And all this communion with Chriſt as a Common perſon, repreſenting them in his death, he there inſtructs them to be repreſented and ſealed up to them by their Baptiſme; ſo *ver.* 3, 4. How, I ſhall ſhew afterwards.

Now as this place holds forth Chriſt as a *Common perſon* in his *Death* repreſenting us; ſo other places hold forth the like of his *Reſurrection.* In the 1 *Cor.* 15. 20. the Apoſtle argues, that Elect Beleevers muſt and ſhall riſe, becauſe *Now Chriſt is riſen from the dead, and is become the firſt-fruits of them that ſleep.* See the force of this Argument founded upon this notion and conſideration, that Chriſt was a *Common perſon* repreſenting all the reſt; and this ſtrongly preſented in that expreſſion of his being *the firſt-fruits,* in alluſion to the Rite in the Levitical Law. All the ſheaves in a field being unholy of themſelves, there was ſome one ſheafe in the name and roome of all the

reſt

reſt, (which was called the *firſt-fruit*) which was lift up, and waved before the Lord; and ſo all the ſheaves abroad in the field, by that act done to this one ſheafe, were conſecrated unto God, (*Levit.* 23. 10. *&c.*) by vertue of that Law. The meaning of which Rite, the Apoſtle expounding, alledgeth *Rom.* 11. 16. [*If the firſt-fruits be holy, all the lump is holy alſo:*] Thus when we were all *dead*, Chriſt as the *Firſt-fruits* riſeth, and this in our name and ſtead, and ſo we all riſe with him and in him. And although the Saints departed are not, in their own perſons, as yet riſen, (as we all who are now alive, are not in our own perſons yet dead) yet in the meane time, becauſe thus they are riſen in Chriſt, as their Firſt-fruits; hence, in the very words following, hee ſaith, they are but aſleep, [*He is become the firſt-fruits of them that ſleep*] becauſe they remaine alive in Chriſt their Head, and ſhall riſe one day: becauſe [*in him*] they virtually are already *riſen*; and this in Gods account in as true and juſt a ſenſe, as we (though perſonally alive) are yet all reckoned *dead in Adam*, becauſe he as a Common perſon had the ſentence of death pronounced to him, by vertue of

which

which we must dye; and this by the force of the same Law, even of that which we have inculcated of being a *Common person*, representing us. And indeed, so it followes, (which argues this to be the Apostles meaning) *ver.* 21. *For as in Adam all die, even so in Christ shall all be made alive.* His argument lies thus: *Adam* was the first-fruits of them that *dyed*; *Christ*, of them that *rise*. Hence therefore we are elsewhere said (though in respect to another life) to be *risen with Christ*, *Ephes.* 2. 5, 6. and (which is yet more) *to sit together with him in heaven*: because hee as a Common person representing us, sits there in our name and stead, as you shall here when I come to it in the Text, in the next Section.

CHAP.

Chap. V.

The second branch: *How Christs representing us as a* Common person *in his* Resurrection, *hath an* Influence *into our* Justification, *made forth by two things:* 1. *How Christ at his* Resurrection *was justified from our sinne:* 2. *That we were all then* justifyed *in him as a* Common person.

NOw then to come to the other branch of the Demonstration, namely, how this relation to us as a Common Person *representing us in his Resurrection*, hath a *reall influence* into our *justification:* And this is the point I drive at; and for the clearing of which that large and generall discourse by way of digression in the former Chapter was but to make way for.

I shall absolve & dispatch this Branch, by shewing two things:

1. That Christ himselfe was *justified*, and that at his *Resurrection*.

2. That he was *justified* then as a *Common person*, representing us therein, as well

wel as that he roſe as a Common perſon; and ſo that *we* were then *juſtified* in him and with him; and by this meanes it is that by that *Act* then done to him, our Juſtification is made irrepealeable for ever.

For the explicating of the firſt: As Chriſt was in his death made ſinne for us, and ſo ſuſtained our perſons in his ſatisfying for ſin by his death, (which is the matter of our righteouſneſſe) ſo in and upon his Reſurrection he was juſtifyed and acquited from our ſinnes by God, as having now fully in his Death ſatisfyed for them, which I make forth by these three things put together:

Firſt, in reaſon, if that Chriſt were made ſin for us, and ſatisfyed for it, there muſt then ſome *Act* paſſe, whereby Chriſt ſhould be pronounced acquit of our ſins, and fully cleare of them, and ſo be himſelf formally juſtifyed, in reſpect of thoſe ſinnes, for which he undertook to ſatisfie. For according to the courſe of all Proceedings, if a charge of guilt be formally laid, there muſt be as formall an Act of acquiting, and of giving a *Quietus eſt*: There is no man, but for his owne diſcharge and ſecurity would deſire it. Nor

is there any wise man that payes a debt for which he is legally sued, that will not have upon the payment of it, as legall an Acquitance. *Paul*, when he was cast into prison by a publike Act of Authority, he stood upon it to have a publike Act of Release from the same Magistrates, and would not goe forth of prison privily, though themselves sent to him so to goe out, *Acts* 36. 37. Now God himself did *lay the iniquities of us all* upon Christ, *Esay* 53. 6. and *had him to prison, and to judgement* for them, *vers.* 8. There must therefore some Act passe from God, legally to take them off from him, and declaring him discharged, to deliver him from Prison and Judgement.

And *De facto* it is evident, that there was some such *Act* passed from God; for as we read, that Christ while he lived, and also in his Death, was *made sinne, and did beare the sinne of many*, as the phrase is, *Heb.* 9. 28. So we read in the very next words, that *he shall appear the second time* [*without sinne,*] which must needs be spoken in a direct opposition to his *having borne* our sinnes, and appearing then with all our sinnes laid to his charge. He appeared charged with them then, but

now he shall *appeare* as apparently and as manifestly to bee without those sinnes; (for of our sinnes it must needs be meant) and so to be discharged of them as fully, as ever he appeared charged with them: For it is said, *Hee shall* [*appeare*] *without sinne*; and therefore to the judgements of all it shall bee made manifest, that *that* God that once charged him with them, hath now fully discharged him of them. The Apostle speakes of it as of a great alteration made in this respect between Christ as he was whilst on earth, and Christ as he is to appeare the second time, and is now in heaven. And this alteration or discharge must necessarily bee made by God; for hee is the Creditour who followed the Suit, and therefore hee alone can give the Acquitance.

Now secondly, from hence it will follow, that there must be some *time* when this alteration was first made, and discharge given; when Christ from being sin, as he was made, should become without *sin*, through Gods acquiting of him, and this, say I, was at his *Resurrection*. It is not deferred as then to bee first done, when he is to appeare the se-

cond time, though then it *appeares* indeed, but it is really done before; for he comes then to judge others for sinne. Now in reason, when should this Acquitance or Justification from our sinnes bee first given to Christ, and legally pronounced on him, but when he had paid the last farthing of the debt, and made his satisfaction compleat? which was then done, when hee began to rise: for his lying in the grave was a part of his Humiliation, and so of his Satisfaction, as generally Orthodox Divines hold. Now therefore when hee began to rise, then ended his Humiliation; and that was the first moment of his Exaltation. His Acquitance therefore beares Date from thence, even from that very houre.

Hence thirdly, wee reade, as that Christ was *condemned*, so that hee was *justified*. Thus 1 *Tim.* 3. 16. God is said to bee *manifest in the flesh*, and then that this God-man was *justified in the spirit*: That is, whereas GOD was manifest, or appeared *in flesh to condemne sinne in the flesh*, as *Rom.* 8. that same God-man was also *justified in the Spirit* from all those sinnes,

and

and ſo *received up to glory*, as it followes there. And not to goe farre, the very words of this my Text, [*It is God that juſtifies*] are taken out of *Eſay* 50. 8, 9. and as there, they are firſt ſpoken by *Chriſt* of himſelfe, then, when he gave *his back to the ſmiters, in his death*, (as in the verſes before) and was put to death as a *condemned* man, he comforts himſelfe with this, [*He is neere that juſtifies me, who ſhall condemne?*] And when was that done, or to be done, but at his Reſurrection? So the phraſe in *Timothy* imports, if you compare it with another in *Peter*, 1 Pet. 3. 18. *Being put to death in the fleſh*, [*and quickned in* (or by) *the ſpirit.*] *Paul*, he ſayes, [*Juſtified in the ſpirit*;] *Peter*, he ſayes, [*Quickned in the ſpirit*;] both meane one and the ſame thing. By [*Spirit*] is meant the *power* of his *God-head*, and *Divine nature*, whereby he was at once both raiſed from the grave, and from under the guilt of ſinne together. He was at once both *quickned*, (or raiſed) and *juſtified* alſo. And that by [*Spirit*] they meane his *Divine nature*, the oppoſition in both places evidently implyes; for it is oppoſed to his [*Fleſh*] or humane nature. Now becauſe he was

quickned

quickned (or *raised*) by the power of the God-head, and at that raising him, he was *justified* also by God, and declared justified by that Resurrection, (as he had been declared condemned by his death.) Hence, to [*be justified*] is put for his *Resurrection*; for that was his justification, or declaration to all the world, that hee was justified from all the sinnes laid to his charge. And that other place I cited out of *Isaiah*, hath the same meaning also; for Christ there comforts himself against the Jews condemning him, and putting him to death, with the hopes of Gods justifying of him, when he should have gone through that work. And Christs meaning there is this, *God will raise me up, and acquit me*, though you condemn & kil me. In the other Prophets you shall find Christ still comforting himselfe against his condemnation at his death, with the thoughts of his *Resurrection* which hee fore-saw as shortly to follow after it; as here in *Esay* he comforts himselfe with these hopes of his *being justified* after their condemnation of him. For instance, *Psal.* 16. 9. *My flesh shall rest in hope, thou wilt not leave my soule in hell, nor suffer thy holy One to see corruption.* Which

words (you know) *Peter* in the *Acts* doth twice interpret of Christs Resurrection. In like manner here in *Esay*, against his death and condemnation he comforts himselfe with the hopes of Gods justification of him at his Resurrection, *He is neare who justifies me*, (*and he shall help me*) *who shall condemne?* And further, to confirme and strengthen this notion, because his Resurrection was the first moment of this his justification from our sinnes, therefore it is, that God calls it his first begetting of Christ, [*This day have I begotten thee,*] speaking manifestly of his Resurrection, *Acts* 13. 35. And the reason of his so calling it, is, because all the while before he was covered with sinne, and the *likenesse of sinfull flesh*; But now having flung it off, he appeares like Gods Son indeed, (as if newly begotten.) And thus also there commeth to be the fuller conformity between Christs justification and ours: For as our justification is at our first being *born againe*; so was Christs also at this his first *glorious begetting*. He was under an *Attainder* before; here was the *Act of Restitution* first passed. And as at our conversion (which is to us a Resurrection)

ction) we *passe from death to life*; (that is, from an estate of death and condemnation, unto justification of life) so did Christ also at his Resurrection, (which to him was a re-begetting) passe from an estate of death and guilt laid on him, to an estate of Life and Glory, and justification from guilt; and so shall *appeare*, as the word is, *Heb. 9. ult.* (as he doth now in heaven) *without sinne*; for he became to be without sin from that very moment. Thus I have shewne how Christ was justified at his *Resurrection.*

Now then in the second place, I am to shew that this his justification, and pronouncing without sinne, thus done at his Resurrection, was done to him as the *first-fruits*, and as to a *Common person* bearing our persons, and so, in our names. From whence will necessarily follow, as the Conclusion of all, That the persons of all the Elect Beleevers, have been justified before God in Christ, as their Head, at, or from the time of his Resurrection; and so that Act of Justification to have been so firmly past, as it cannot be revoked for ever.

Now this is proved, First, by the very same reason or respect that he was said to

be the *first-fruits of them that sleep*, as representing the rest in his Resurrection, (which I shewed at large in the former Chapter) upon the same ground he is to be so lookt at also in this his Justification pronounced upon him at his Resurrection, even as the *first-fruits* also of them that are *justified*. And so in the same sense, and by the same reason that we are said to be *risen with Christ*, in his Resurrection; wee must also be said to be *justified with him, in this his justification*, at his Resurrection. And indeed, (to enlarge this a little) as there is the same reason and ground for the one, that there is for the other, (he being a publike person in both) so the rule will hold in all other things which God ever doth to us, or for us, which are common with Christ, and were done to him; that in them all Christ was the *first-fruits*, and they may be said to have been done *in us*, or *to us*, yea *by us*, *in him*, and *with him*. Yea, what ever God meant to doe for us, and in us, what ever priviledge or benefit he meant to bestow upon us, hee did that thing first to Christ; and (some way) bestowed the like on him as a Common person, that so it might be by a solemne formall Act

ratified, and be made sure to be done to us in our persons in due time, having first been done to him representing our persons; and that by this course taken, it might (when done to us) be effected by vertue of what was first done to him. Thus God meaning to *sanctifie* us, hee sanctifies Christ first, in him as a Common person sanctifying us all; *For their sakes I sanctifie my selfe, that they also may be sanctified through thy truth, Ioh.* 17. 19. He sanctifies the humane nature of Christ personall, that he may sanctifie Christ mysticall, (that is, his body) and him *first*, as a Common person representing us, that so wee being virtually, and representatively sanctified in him, may be sure to be sanctified afterwards in our own persons, by meanes of his sanctification. And so in like maner for our sakes he was *justified in the Spirit*; because wee were to be justified, and so to be justified first in him, and with him as a Common person. Now this rule holds in all blessings else bestowed; for *Paul* pronounceth of them all, that *God hath blessed us with all spirituall blessings in Christ Iesus, Ephes.* 1. 3. which God did so order, (that as he speakes of ordaining salvation to bee by

faith, *Rom.* 4. 16.) that all thoſe *bleſſings might be ſure to all the ſeed.* For this formall inveſtiture of eſtating us into all bleſſings by ſuch ſolemne acts done to Chriſt as our Head and Repreſenter of us, makes what hee intends to beſtow, ſure before-hand, by an irrepealable act and ſentence, which hath its warrant in all Lawes of men, as I have ſhewn, and ſhall anon againe urge.

And ſecondly, by the equity of the ſame Law that in *Adam* we were all *condemned*, (*Adam* being a type of him in this) by the ſame Law (I ſay) wee were all *juſtified* in Chriſt when he was juſtified, elſe the Type were not therein fulfilled. Now the ſentence of condemnation was firſt paſſed upon *Adam* alone, yet conſidered as a common perſon for us; therefore alſo this Acquitance and Juſtification was then paſſed towards Chriſt alone, as a publike perſon for us. Yea, in this his being juſtifyed, Chriſt muſt much rather be conſidered as a Common perſon repreſenting us, then *Adam* was, in his condemnation: For Chriſt in his owne perſon, as he had no ſinne, ſo he had no need of any juſtifycation from ſinne, nor ſhould ever have

beene condemned: And therefore this must bee onely in a respect unto our sinnes imputed to him, and if so, then in our stead. And so herein, hee was more purely to bee considered as a Common person for us, then ever *Adam* was, in his being condemned. For *Adam*, besides his standing as a Common person for us, was furthermore condemned in his owne person; but Christ in being justifyed from sinne, could only be considered as standing for others. Thus *Rom.* 5. 18. *Therefore as by the offence of one, judgement came upon all men to condemnation; even* [*so*] (or in like manner) *by the righteousnesse of that one (man Christ) the free gift came upon all men* (namely, in Christ) *unto justification of life.* He parallels both with a [*So,*] only with this difference between *Adams* being a Common person for us, (and so between the ground of our being condemned in him) and Christ his being a Common person for us (and our Acquitance in him) that the *condemnation came on all* by a necessary, naturall covenant, (for by such a covenant was *Adam* appointed a common person for us) but Christ his being appointed thus a Common person

for us, it was by a *free gift* of grace; and therefore in like manner by a free gift of grace it is that the imputation of that which hee did, or was done to him, is reckoned ours. As then *in Adam all dyed*, when he ſinned, (as the Apoſtle ſpeakes) ſo in *Chriſt* were *all juſtified*, when hee was juſtified. For as in his death Chriſt was a publike perſon for us, and in all that befell him; ſo in his Reſurrection, and in all that was then done to him; and ſo in this his being then juſtified. And as when he dyed, the *Juſt was put to death for the unjuſt*, (as *Peter* ſpeakes) ſo when hee roſe and was juſtified, the Juſt that needed no juſtification was juſtified for the unjuſt, who elſe had been condemned; and ſo we were then juſtified with him.

CHAP.

Chap. VI.

How our faith may raise from hence just matter of Triumph *about our* Justification. *An explication how wee are* justified *by faith, although* justified *in Christ at his* Resurrection.

And hereupon is grounded this Triumph of Faith here, from Christs Resurrection, *Who shall condemne? It is Christ that is risen:* The meaning whereof is, that was justified at his Resurrection, ([*Justified in the Spirit*] and [*quickned in the Spirit*] being all one) and *wee in him:* Yea, and a [*rather*] is put upon this, rather then upon his death; for this act was a solemne discharge from all sinne and condemnation; it was a legall Acquitance given to Christ for all our sinnes, and so to us also considered as in him. His death was but the satisfaction and payment; but this is the first Act of Absolution: Yea, and this is the Originall Act, which is upon Record between God and Christ; and our Justification and

and attonement (when wee are juſtifyed by faith in Chriſt) is but a copy fetcht from this Roll, and Court ſentence then pronounced.

And ſuch a way and courſe to ratifie and make Acts good and legall, (even to have them done by another repreſenting ones perſon) is common among men, (as thoſe inſtances I formerly gave doe ſhew.) An Attorney at Law receives a Debt, or an Acquitance for a Debt, paid or given for another man, and it is as legall, as if the man himſelfe, or creditour had done it, and the Debtor had received the Acquitance himſelfe. Yea, Acts of the greateſt and higheſt concernment are oft-times no otherwiſe tranſacted; as the marriages of Princes are by Proxy ſolemnized, their Embaſſadours repreſenting their perſons, and contracting and marrying their wives in their ſtead, which acts are thereby made as irrevocable, and irrepealable, as if themſelves had in perſon done them. And ſo if wee were juſtifyed when Chriſt did riſe and was juſtifyed, our juſtification then cannot bee reverſed, but ſtands as legall and warrantable as any Act that GOD or man ever ratified

or

or confirmed. And *Who then shall condemne?*

Onely, for farther explication sake, (lest there bee a mistake) let mee adde this, That it is necessary that wee bee *justified* in our own persons *by faith*, (notwithstanding this former Act thus legally passed) whereby wee lay hold upon what God did thus before for us in Christ, to the end that God upon our beleeving may according to his owne rules *justifie* his justifying of us unto all the world; which untill wee doe beleeve, hee could not doe: For according to the revealed Rules of his Word, (which hee professeth to proceed by at the latter day) there is a curse and a sentence of condemnation pronounced against us, under which wee stand till hee shall take it off, by giving us faith; unto which hee hath, in the same Word, made the promise of justifying us in our owne persons, as before hee had done in Christ. Yet still notwithstanding, so, as, although when wee first beleeve, then onely Justification *is actually* and personally applyed to us; yet at Christs Resurrection, and in his being then justified,

this act and ſentence was *virtually* pronounced upon us; and ſo doth neceſſarily require, and exact at Gods hands, the beſtowing faith upon us; that ſo by vertue of this former act paſſed, we come to be actually juſtified in our owne conſciences, and before all the world: And ſo our Juſtification which was but ſecretly wrought, and paſſed upon us in Chriſt, is never made void, but ſtands irrepealable; and ſo ratified, that our perſonall juſtification by faith doth alwayes infallibly ſecond and ſucceed it. And (to illuſtrate it a little) our condemnation in *Adam*, and this our juſtification in Chriſt, doe in this hold parallel together, That as in *Adam* we were all virtually condemned, (*In Adam all dye*) (and that legally enough too, for thereupon came out that Statute-Law, *Statutum eſt*, *It is appointed* that all ſhould dye) and yet we are not actually in our owne perſons condemned, till we are borne of him; nor doe we perſonally dye, untill we lay down our fleſh: even ſo is it in the matter of our juſtification; it was done virtually in Chriſt, and afterwards when wee beleeve, is actually paſſed in and upon our ſelves. Now I call this former

formall but a *virtuall Iustification*, even as by the sentence of condemnation past upon a Malefactor, hee is called a *dead man*, that is, he is so virtually and *in Law*, (as wee say) though naturally hee dye not many dayes after, but in that respect may be still alive: so by Christs being justifyed, we are all virtually, and in Law justifyed, through a secret, yet irrepealable Covenant betweene God and Christ, who only did then *know who were his.*

And for a confirmation even of this also, That GOD accounts all the Elect justified in his justifying of Christ, we shall not need to goe any farther then the words of this Text, if wee doe but diligently compare their standing here, with that of theirs in that place out of which they are taken, and where wee finde them first recorded and spoken, namely, in that 50. of *Esay* 7, 8. *Hee is neere that justifies me, who is he that shall condemne?* Now there (as Interpreters agree, and as the Context shewes) those words are spoken by Christ himselfe: for *vers.* 5. hee speakes of Gods *boring his eare* to doe his will, the same expression that is used of Christ, *Psal.* 40. 6.)

and

and farther ſayes, *I gave my backe to the ſmiters, and my cheekes to them that pulled off the haire, and I hid not my face from ſhame and ſpitting:* (all which you may reade in Chriſts ſufferings, *Mat.* 26. 27. and 27. 26.) And hee ſpake before (in *ver.* 4.) of *Gods having given him the tongue of the Learned, to ſpeake a word in ſeaſon to him that is weary:* (which you may read done by Chriſt, *Mat.* 11. 28.) Now thoſe words were ſpoken by Chriſt, to comfort himſelfe againſt the Jewes condemning him, as conſidering that God would juſtifie him; as at his Reſurrection (you have heard) hee did. Now marke it, thoſe very words which *Iſaiah* brings in Chriſt ſpeaking as of himſelfe alone, (thoſe very words) *Paul* here boldly applyes (in the like triumph) to all the Elect of Chriſt, *Who ſhall condemne? It is God that juſtifies*; and this, becauſe Chriſt is *dead*, and *riſen*, and acquited by God. Chriſt ſpake thoſe words as a publike perſon, in the name of all his Elect, whom he in his death, and in his juſtifycation repreſented; and for that very reſpect *Paul* ſpeaks the like words over againe, of all Elect Beleevers, as being as truly and really

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intended of them, when spoken by Christ as of himselfe, and his own person. *He is neere that justifies me* (sayes Christ) *who shall condemne?* (namely) Me, or mine Elect, whose persons I sustain. And *Who shall lay any thing to the charge of Gods Elect?* (sayes *Paul*) *It is God that justifies, who shall condemne?* for Christ hath dyed, and been condemned for them, and *Christ* was justifyed from that condemnation, and they in him. And because the justification of himself, which *Christ* spake of, as lookt for from God, was to be made at his Resurrection, (as hath been said) therefore *Paul* here puts a [*rather*] upon his Resurrection.

And farther to establish this, as you heard before out of *Romanes* 6. 10. that in respect of Sanctification wee were *dead with Christ*, even then when hee dyed; so in the 2. of *Coloss.* 13. wee are said to be *risen with him*, in respect of our Justifycation, (which is the thing in hand.) The words are, *And you being dead in your sinnes*, (namely, the guilt of your sinnes) *and the uncircumcision of your flesh*, (that is, in respect of the power of corrupt nature) *hath he quickned together with him*, [*having forgiven you all*

your

your treſpaſſes.] See here, the forgiveneſſe of our ſinnes, or our juſtification, is called a *quickning*, or a *raiſing up of us* (as the 12. *verſe* hath it) *together with him*, in a conformity and relation to that juſtification from our ſinnes, which at his *Reſurrection* hee received in our names. His meaning is, hee was juſtified then, and in our names; and ſo wee are now juſtifyed through the vertue of that our communion with him therein: For if you marke the connexion of the words with what followes, *verſ.* 14. you will finde this *forgiving of their treſpaſſes* (*ver.* 13.) *through their being quickned together with him*, not onely to have been done when they beleeved, and ſo when they had that juſtification perſonally firſt applyed to them, (of which, it is true, the words in the 12. *verſ.* are to be underſtood) but alſo *then* to have been done, *when he having* (as it followes in the 14. *ver.*) *blotted out the hand-writing of Ordinances* which was againſt us, *nailing it to his Croſſe*, and *having ſpoile Principalities and Powers*, and got the victory, (namely, in his riſing again) had *made a ſhew of them openly*, (in his aſcending to Heaven) *triumphing*

umphing over them [ἐν αὐτῷ] *in himselfe* (as the Margent hath it) (of which words I shall farther speake in the next Head) So as *then when Christ* did this in himselfe, then were our sinnes forgiven; then were wee acquited with him, and triumphed with him; he doing all this in our stead, representing us.

Chap. VII.

How all this, both the support *of our* faith, *and our* Justification *by* Christs Resurrection, *is sealed up to us in Baptisme. The* Conclusion. *How faith may make use of Christs Resurrection in its pleas to God.*

And all this our communion with Christ in his Resurrection, both in respect of Sanctifycation, (which the sixt of the *Romanes* holds forth) and of Justifycation, (which this place in the *Colossians* holds forth) is lively (as both places declare) set out, and sealed up to us, in the Sacrament of Baptisme. *Romanes* 6. 3, 4. wee are said to bee *buried*

buried with him in Baptiſme, &c. and *Coloſſ.* 2. 12. *Buried with him in Baptiſme, wherein alſo you are riſen with him.* The eminent thing ſignified and repreſented in Baptiſme, is not ſimply the Blood of Chriſt as it waſheth us from ſinne; but there is a farther repreſentation therein of Chriſts Death, Buriall, and Reſurrection in the Baptized's being firſt buried under water, and then riſing out of it; and this not in a bare *conformity* unto Chriſt, but in a repreſentation of a *Communion with Chriſt*, in that his Death and Reſurrection: Therefore it is ſaid, [*We are buried with him in Baptiſme:*] and, [*wherein you are riſen with him:*] It is not ſimply ſaid, *like as* he was buried, and roſe; but [*With him*] So as our communion and *one-neſſe with him* in his Reſurrection, is repreſented to us therein, and not onely our conformity or likeneſſe unto him therein. And ſo Baptiſme repreſenteth this to us, that Chriſt having once in himſelfe ſuſtained the perſons of all the Elect, in his Buriall and Reſurrection, that now upon the party himſelfe who is baptized, is perſonally, particularly, and apparently *re-acted* the ſame part againe, in his

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Baptisme; thereby shewing what his communion with Christ before was, in what was then done to Christ; that hee then was buried with Christ, and rose with him: and upon that ground, is now in this outward signe of Baptisme, (as in a shew or representation) both buried, and also ariseth againe.

And moreover, hence it is, that the *Answer of a good Conscience*, (which is made the inward effect of this Ordinance of Baptisme, 1 *Pet.* 3.21.) is there also attributed unto Christs *Resurrection*, as the thing signified and represented in Baptisme, and as the *cause* of that answer of a good conscience: *Even Baptisme* (saith hee) *doth now also save us*, (as being the Ordinance that seales up salvation) *not the putting away of the filth of the flesh*, or the washing of the outward man; but *the answer of a good conscience towards God*, [*By the Resurrection of Iesus Christ.*] To open these words: Our consciences are that principle in us, which are the seat of the guilt of all the sinnes of the whole man; unto whose Court they all come to accuse us, as unto Gods Deputy: which conscience

is

is called Good or Evill, as the state of the man is. If his sinne remaine unpardoned, then as his estate is damnable, so his conscience is evill: If his sinne be forgiven, and his person justified, his conscience is said to be good: Conscience having its denomination from the mans state, even as the Urine is called good or bad, as the state of the mans body is healthfull or unsound, whose Urine it is. Now in Baptisme, forgivenesse of sinnes, and justification, being sealed up to a Beleevers faith and conscience, under that lively representation of his Communion with Christ in his Resurrection: Hence this is made the fruit of Baptisme, that the good conscience of a Beleever sealed up in Baptisme, hath wherewithall from thence to answer all accusations of sinne, that can, or doe at any time come in upon him; and all this as it is there added, [*By vertue of the Resurrection of Iesus Christ:*] namely, in this respect, that his Communion with Christ in his Resurrection, hath been represented in his Baptisme as a ground of his faith, and of that *Answer* unto all accusations. So that indeed, the same thing that *Paul* sayes by

Way

way of triumph and defiance to all accusations, *Who shall condemne?* [*Christ is risen*] the very same thing *Peter* here mentions, though not by way of Defiance, yet of a Beleevers Answer and Apologie, That if sinnes doe come to condemne or accuse, a good conscience is ready to say, *Christ is risen*, and *I* was then *justified in him*; There is my Answer, which nothing in heaven or hell is able to reply unto. *This is the answer of a good conscience, by the Resurrection of Iesus Christ.*

Now to crowne this second Pillar of Faith with this *Coronis* or Conclusion, by way of Application or Direction to a Beleevers faith, How to make use of Christs Resurrection in point of non-condemnation. You heard before, out of *Rom.* 6. that in respect of Mortification (as the Apostle there reasoneth) we may be truly said to have been *perfectly dead* to all *sinne* in Christs *dying unto sinne once*: and through his representing us therein as dying unto *sinne*, *in* and *with him*. So as although we be for the present but imperfectly mortified in our selves, yet when corruptions arise, the Apostle bids us help our selves against them

them by faith, [*reaſoning*] our ſelves to ſtand wholly dead to ſinne, when Chriſt dyed; and ſo to conclude from thence, that we ſhall one day be fully dead to ſin, becauſe we then did perfectly die in Chriſt unto it: which kind of *reaſoning* alſo God would have us uſe as a motive (and of all motives that are in the Goſpel it is the ſtrongeſt) againſt any corruption when as it ariſeth; *Shall I that am dead to ſinne in Chriſt* (and ſo am freed from it) *ſhall I live any longer therein? Ver.* 2. Now as God would have our faith make this uſe of our Communion with Chriſt in his death, in point of *ſanctification*; juſt ſo, when guilt of ſinne ariſeth in thy conſcience to accuſe or threaten condemnation, [*reaſon*] thou thy ſelfe (as the Apoſtles word is in that other caſe) or *reckon thy ſelfe* (as our tranſlation hath it) *juſtified* in Chriſt, in his Juſtification, which was done at his Reſurrection. Yea, and ſeeing God would have thee uſe thy Communion with Chriſt in his Death, as an argument to move thee to mortifie ſin, (bidding thee to reckon thy ſelfe dead to ſin in Chriſt) doe thou deſire him in like manner, to *reckon thee as juſtified* at Chriſts Reſurrecti-

on.

on (for the ground of both is the same) and returne that as an argument to him, to move him to *justifie thee.* And this is that answer of a good conscience which *Peter* speaks of; this is the meaning of *Pauls* challenge, *Who shall condemne? Christ is risen.*

And should thy heart object, and say, But I know not whether I was one of those that God reckoned justified with Christ when he arose: Then goe thou to God, and aske him boldly, Whether hee did not doe this for thee, and whether thou wert not one of them intended by him; put God to it, and God will (by vertue of Christs *Resurrection* for thee) even himselfe [*Answer*] thy faith this question, ere thou art aware; He will not deny it: And to secure thee the more, know, that however Christ will be sure to look to that, for thee; so as that thou having been then intended, (as if thy heart be drawn to give it self up to Christ, thou wert) shalt never be condemned.

Sect. IV.
Faith supported by Christs Ascension, and Sitting at Gods right hand.

Rom. 8. 34.
Who is he that condemneth? It is Christ, [who is even at the right hand of God.]

Chap. I.

A Connexion of this third Head, with the two former: Shewing how it affords a farther degree of Triumph. *Two things involved in it:* 1. Christs Ascension: 2. Christs power and authority in heaven.

I Come next to this third great Pillar and support of Faith, *Christ* Being *at Gods right hand*: and to shew how the view and consideration hereof may strengthen faith seeking justification, and pardon of sinne: *Who is he that*

ondemneth? Christ is even at Gods right hand.

In the opening of which, I shall keep to the begun method, both by shewing how *Justification* it self *depends* upon this, and the *evidence* thereof to us: both which the Apostle had here in his eye, and from both which our faith may derive comfort and assurance. And I meane to keep punctually to the matter of *Justification* onely, as in the former.

These two latter that remaine here in the Text, (*Christs sitting at Gods right hand*, & his *interceding for us*) are brought in here by the Apostle, as those which have a *redundant force* and prevalencie in them, for the *non-condemnation* of the Elect: that although the two former abundantly served to secure it; yet these two added to the former, doe make the triumph of faith more compleat and full, and us *more then Conquerours*, as it after follows. Nor doth this place alone make mention of Christs *sitting at Gods right hand* (which I now am first to handle) in *this* its *relation*, and *influence* into our *justification*, and the assurance of faith about it: but you have it to the same end, scope and purpose, alleadged by that other

great Apoſtle, 1 *Pet.* 3. from the 18. to the 22. And if the ſcopes of theſe two Apoſtles in both places be compared, they are the ſame. *Here* the *Reſurrection* of Chriſt and his *ſitting at Gods right hand* are brought in as the ground of this bold *challenge* and *triumph* of faith: and there, in *Peter*, is mentioned the *Anſwer or Plea of a good conſcience*, in a Beleever juſtifyed, which it puts into the Court, and oppoſeth againſt all condemning guilts: (ſo it is called, *ver.* 21.) The Apoſtle alleadging *the Reſurrection of Ieſus Chriſt* as one ground of it, (*the anſwer of a good conſcience, by the Reſurrection of Ieſus Chriſt:*) And then further to back and ſtrengthen this *Plea* or *Anſwer* of a good conſcience, the Apoſtle puts *his Aſcenſion and ſitting at Gods right hand* into the Bill, as further grounds confirming it, ſo it followes, [*who is gone into heaven, and is at the right hand of God, Angels, and Authorities, and Powers, being made ſubject to him:*] *All which* the Apoſtle *here* expreſſeth in *one word* (as enough to carry it) that *Chriſt is even at Gods right hand.* The ſoule hath a ſufficient *anſwer* againſt condemnation in *Chriſts death*, and *Reſurrection*, full enough, though

though it should stop there; yea therein can faith *triumph*, though it went no further, for it can shew a full satisfaction given in his death, and that accepted by God for us; and Christ acquited, and wee in him: Therefore Faith (you see) comes to a [*rather*] there. But then, let it goe on, to consider Jesus *sitting at Gods right hand*, and *making intercession* for us; and then faith will triumph and insult over all accusers, be more then a Conquerour; then it comes not to a *rather* onely, (as here) but to a [*much more*] *shall we be saved by his life*; thus *Rom.* 5. 10. And the meaning thereof is, that if his *death* had power to pay all our debts, and justifie us at first; then much more hath his *life* this power: So that his death is but the ground and foundation of our faith herein, and the lowest step of this ladder; but these other are the top and full triumph of faith therein. And our spirits should rise, as the Apostle here riseth: Faith upon these wings may not onely fly above the Gunshot of all accusations, and condemners; but even cleane out of their sight, and so farre above all such thoughts and feares, as it may reach to a *security*

that sinnes are forgotten, and *shall be remembred no more.* What *joy* was there in the Disciples, when they *saw Christ risen? Ioh.* 20. Therefore in the *Primitive times*, it was used as a voyce of joy: and to this day the Grecian Christians so entertaine each other, at that time of the yeare, with these words, *The Lord is risen:* your *Surety* is *out* of *Prison*; feare not. But (as Christ said in another case, so say I) what will you say, if you see your *Surety ascended up to heaven*, and that, as *farre above Angels and Principalities* (as the Apostle speaks, *Ephes.* 1.) *as the Heavens are above the Earth?* will you not in your faiths and hopes proportionably ascend, and climb up also; and have thoughts of pardon, as farre exceeding your ordinary thoughts as the *heavens are above the earth?* Therefore *first view* him, as *ascending into Heaven*, ere ever he comes to be at *Gods right hand*, and see what matter of triumph that will afford you; for that you must first suppose, ere you can see him at Gods right hand; and so is necessarily included, though not expressed here: But that place fore-quoted out of *Peter* (1 *Pet.* 3.) gives us both these two particulars included

cluded in it: 1. His *Ascension*, [*Who is gone into heaven*;] And 2. his *power and authority there*, [*Is at Gods right hand, and hath all power and authority subject to him*] and prompts both these, as fit matter to be put into a *good conscience* its *Answer* and *Apologie* why it should not be condemned: and therefore both may *here* as well come in *into faiths triumph*; and that as being intended also by the Apostle, and included in this one expression. He speaks with the least, to shew what cause Faith had to triumph, for the least expression of it: his purpose being but to give a hint to faith, of that which comprehensively contains many things in it, which he would have us distinctly to consider for our comfort.

Chap. II.

Shewing first what evidence *for our justification, Christs* Ascension *into Heaven affords unto our* Faith, *upon that* first *forementioned consideration of his being a* Surety for us.

FIrst then to see what triumph his ascending into Heaven will adde unto our faith in matter of non-condemnation.

And herein, first there is not nothing in it to consider, *what he then did*, and what was his *last Act* when he was to take his rise, to fly up to Heaven. Hee *blessed his Disciples*, and thereby left a blessing upon earth with them, for *all his elect*, to the end of the world: The true reason and minde of which blessing them was, that he being now to goe to execute the eternall office of his Priesthood in Heaven, (of which God had sworn, *Thou art a Priest for ever after the order of Melchisedec.*) As *Melchisedec* in the Type, *blessed Abraham*, and in him *all* the *faithfull* as *in his loynes*, (therefore the Apostle said that *Levi paid tythes unto Melchisedec in Abrahams loynes*; there-

fore

fore he was blessed in his loynes) so did Christ begin this *new and second part of his Priesthood*, with *blessing* the Apostles, and in them, all the Elect, to the end of the world. This was the *last* thing that Christ did *on earth*, yea this he did, whilst ascending; *he was taken up, whilest hee did it:* So *Luke* 24. 50, 51. And thus solemnly he now did this, to shew that the curse was gone, and that sinne was gone; and that action speaks thus much, as if Christ himself had said it; *O my brethren* (for so he styled his Disciples, after his *Resurrection*) *I* have been *dead*, and in dying made a *curse* for you: now that *curse* I have fully *removed*, and my Father hath acquited me, and you, for it: and now I can be bold to *blesse* you, and pronounce all your *sinnes forgiven*, and your persons justified. For that is the intendment and foundation of *blessing*, [*Blessed is the man whose sinnes are forgiven him*] and therefore that was the true meaning of his blessing them: which hee reserved thus as his last Act, to shew, how by his death hee had redeemed them from the curse of the Law, and now going to *Heaven*, was able to *blesse* them with *all the spirituall bles-*

ſings that are *there*, and which Heaven can afford; for *Heavenly* they are called in that reſpect, *Epheſ.* 1. 4. And as in *Abraham* (bleſſed by *Melchiſedec*) all the faithfull were bleſſed: ſo, in theſe Apoſtles, all the elect to come are bleſſed. As when *God* individually *bleſſed Adam* and *Eve*, at the firſt Creation; yet he *in them, bleſſed all*, that were for ever to come of them: ſo Chriſt in bleſſing them, bleſſed us, and all *that ſhall beleeve, through their word*, to the end of the World. And that they were thus then to be conſidered, as common perſons, receiving this *bleſſing* for us all; appeareth by Chriſts words then uttered, [*I am with you to the end of the world*] (*i.e.* with you, and all your ſucceſſors, both Miniſters and other Beleevers) *Mat.* 28. *ult.* And Chriſt herein did, as God did before him: When *God had done his worke* of creation, He *looked upon all he had done, and ſaw that it was good, and he bleſſed it*: Thus did Jeſus Chriſt; now that *he had by that one offering, perfected for ever all the elect*, he comfortably vieweth, and *pronounceth* it *perfect*, and them bleſſed; and ſo goes to *Heaven*, to *keepe* and *enjoy* the *Sabbath* of all there.

Now

Now Secondly let us *see him Ascending*; and see what comfort that will also afford our faith, towards the perswasion of *Justification.* The *Apostles* stood *gazing* on him; and so doe you lift up your hearts to gaze on him by faith; and view him in *that act*, as he is passing along into Heaven, as *leading sin, hell, death, and devill in triumph*, at his Chariot wheeles. And therewith let your faith *triumph*, in a further *evidence* of *justification.* Thus *Ephesians* 4. 8. out of the 68. *Psalme ver.* 18. the Apostle saith, *When he ascended up on high* [*he led captivity captive:*] (to which Hebraisme the Latine phrase [*vincere victoriam*] to win a victory, doth answer) then *He* led captive all our *spirituall enemies*, that would have captivated us, they being now captived. Now *leading of captives* is alwayes after a perfect *victorie.* And therefore, whereas at his *Death* he had *conquered* them, at his *Rising*, *scattered* them, now at his *Ascension* hee *leades them captive:* And so that *Psalme* in the Type, begins, *vers.* 1. *Let God* [*arise*] *and let his enemies* [*be scattered;*] *let them flie before him*: so at his *Resurrection* they did:

And then he aſcends in triumph (as here) in token of *victory*, [he is aſcended upon high, *ver.* 18.] he aſcends as *David* after his victory, up to Mount *Sion* (for the celebrating of which, that *Pſal.* ſeems to have been made by *David*) whereof this was the intended Type. And two [*Actus triumphales*] *triumphing Acts* there were, here mentioned; firſt *Leading the captives* bound to his Chariot wheeles, as the manner of the Roman triumphs was, when the Conqueror went up to the Capitol; and other Heathens in *Davids* time: As *Achilles* led *Hector* captive, who tyed his feet to the Chariot wheeles, and dragged him dead round about the walls of *Troy*: Now thus did Chriſt then deale with our ſinnes, and all other enemies. The *Second Act is caſting abroad of gifts*, [*He gave gifts to men.*] It was the *cuſtome* at their triumphs to *caſt new coines* [*miſſilia*] abroad among the multitude; ſo doth Chriſt throw the greateſt *gifts* for the good of men, that ever were given. Therefore, *who ſhall condemne? ſins* and *devils*, are not onely dead, but *triumphed over*. Compare with this, that other place, *Coloſſ.* 2. 15. *Having ſpoiled Principalities and*

powers,

powers, he made a shew of them openly [*triumphing*] *over them* [*in himselfe:*] So I reade it, and the Greek beares it, and so is it in the margent varied: it is a manifest allusion unto the manner of *Triumphs* after victories among the *Romanes*; even unto *two* of the most notable *parts* thereof; the first of *spoling* the enemy, upon the *place*, ere they stirred out of the field: and this was done by Christ on the Crosse [*Having spoiled them first*] as *ver.* 14. hath it. He speaks it of the devills our enemies, and accusers; they had all Gods threatnings in his Law, and the *Ceremoniall Law* (the *Bond* for our debt unto the *Morall Law*) to shew for it; in these lay the *power of the Devill* over us, that hee could boldly come to God and accuse us, and sue our bond; and therefore *Hebrews* 2. 14. he is said to have *the power of Death.* Now Christ first took away all his power, and spoiled him of all his ensignes, weapons, and colours; which hee did on the place where the battell was fought, namely, *on the Crosse*, and *nailed our bond* thereto; and having paid the debt, left the bond canceld, ere he stirred off the Crosse. But then having

thus ſpoiled theſe enemies on the Croſſe, hee further makes a *publique triumphal ſhew* of them in his owne perſon, which is a ſecond Act; as the manner of the *Romane* Emperours was, in their great triumphs, to ride through the City in the greateſt ſtate, and have all the ſpoiles carryed before them, and the Kings and Nobles whom they had taken, they tyed to their Chariots, and led them as Captives: And this did Chriſt at *his aſcenſion*: (for of *his triumphing* at his Aſcenſion, I take this *triumph* in this Epiſtle to the *Coloſ.* to be underſtood, and ſo to be interpreted by that forecited 4. of the *Epheſians:*) He plainly manifeſting by this publique open ſhew of them at his Aſcenſion, that he had ſpoiled, and fully ſubdued them on the Croſſe. That which hath diverted Interpreters from thinking this of 2. *Col.* to have beene the triumph of his Aſcenſion, hath beene this, That the triumph is ſaid to have beene made [ἐν αὐτῷ] which they interpret [*in it*] as if it referred to *the Croſſe*, (mentioned *ver.* 14.) as the place of it; when as it may as well be tranſlated [*in himſelfe*] i. e. [*in his owne power and ſtrength*] noting

ting, how *he alone* did this, which other *Conquerours* doe not; they conquer *not in themselves*, and by themselves, which Christ did. And yet it was the Law, that if the *Romane Emperours* or *Generals* themselves took any thing in War, they had a peculiar honour to dedicate it in triumph more peculiarly: Now *Christ conquered in himselfe*, and therefore *triumphed in himselfe*, and himselfe *alone*. And thus it became our Redeemer (like another *Sampson*) not only to *break* Sins bars, and fling off *Hell gates*, & come out of that Prison he was in; but as in signe of a *Trophie*, to take them on his *back*, and *carry* them up the hill, (as *Sampson* (the Type of him) did the gates of the City to an high hill) himselfe triumphantly carrying them on his owne shoulders.

Now did *Christ* then, who was your *Surety*, thus *triumph?* then let your *faith triumph* likewise; for this was not onely done by your *Surety*, but in *your stead*; seeing this [*for us*] here, is to be put to each thing mentioned. The Apostle calls for this at our hands here, *We are more then Conquerours*, sayes he, *ver.* 37.

Then, thirdly, see him *entring into*

Heaven; when hee comes first to Court after this great undertaking, how doth God look on him? is God satisfied with what he hath done? As (you know) when a Generall comes home, there useth to bee great observing how the King takes his service, as performed according to Commission; Christ as a *Surety undertook* for sinners, fully to *conquer* all our enemies, and God bade him look that h did it *perfectly*, or never see his face more, *Heb.* 5. He was to bee *perfect* through sufferings, and those sufferings to be such *as to perfect us also*, *Heb.* 10. Now behold your *Surety* is like a *Conqueror entred Heaven:* let that convince you, that hee hath satisfied the debt, and performed his Commission to a tittle: God would never have suffered him to come thither else; but as soone as ever his head had peept into Heaven, have sent him downe againe to performe the rest: But God lets him enter in, and he comes boldly, and confidently, and God lets him stay there: therefore bee convinced, that he hath given God full satisfaction. Christ himselfe useth *this argument*, as the strongest that could be brought

to *convince the World*, that his *righteousnesse* (which hee had in his Doctrine taught them) was the *righteousnesse* which men were onely to be *saved by*, *the* true *Righteousnesse of God* indeed, *Iohn* 16. 9, 10. Hee *shall convince the World of Righteousnesse*; that is, work faith in the hearts of men, to beleeve and lay hold on my righteousnesse, as the true righteousnesse that GOD hath ordained: and this *because* (sayes hee) *I goe to my Father*, and *you shall see me no more*: That is, by this *argument* and *evidence* it is, and shall be evinced, that I who undertook to satisfie for sin, and to procure a perfect righteousnesse, have perfectly performed it: and that it is a *righteousnesse* which Gods justice doth accept of, to save sinners by; In that I after my death, and finishing this worke, will *ascend* up to my Father, into *Heaven*, and keep my *standing there*, and *you shall see me no more*: Whereas, if I had not fulfilled all righteousnesse, and perfectly satisfied God, you may bee sure there would bee no going into Heaven for mee, nor remaining there: God would send me downe againe, to doe the rest, and you should certainely *see mee*

with

with ſhame *ſent backe againe*; but I *goe to Heaven, and you ſhall ſee mee no more.*

Chap. III.

Shewing what evidence *alſo Chriſts* ſitting at Gods right hand, *having been* our Surety, *affords to our faith for* Juſtification.

NOw then in the next place, for his *being*, or *ſitting at Gods right hand*, which is the ſecond particular to be ſpoken of. As ſoone as Chriſt was carried into Heaven, look, as all *the Angels fell* down and *worſhipped* him; ſo his Father welcomed him with the higheſt grace that ever yet was ſhewne; *The words* which he then ſpake, we have recorded *Pſal.* 110. *Sit thou at my right hand, till I make thine enemies thy footſtoole.* You may by the way obſerve, for the illuſtration of this, how upon all the ſeverall parts of performance of his office, either God is brought in ſpeaking to Chriſt, or Chriſt to his Father. Thus when hee

chooſe

chose him *first* to be our Mediator, hee takes an oath, *Thou art a Priest for ever after the order of Melchisedec.* Againe, when Christ came to take upon him our nature, the *words* he spake are recorded, *Loe, I come to doe thy will, a body hast thou fitted mee:* so *Heb.* 10. out of the 40. *Psal.* Likewise when he hung upon the Crosse, his words unto God are recorded, *Psal.* 22. 1. *My God, my God, why hast thou forsaken me?* In like manner when hee *rose againe*, Gods words used then to him are recorded, *Thou art my Sonne, this day have I begotten thee, Psal.* 2. (which place is expounded of *the Resurrection, Acts* 13. 33.) which is as much as if hee had said, Thou never appearedst like my Sonne till now; for whereas I chose a Sonne to be glorified with power and Majesty, hitherto thou hast appeared only as a *Sonne of man*, [*Enosh, sorry man*] hitherto *thou* hast been made *sinne*, and a *curse*, not like my Sonne, but hast appeared in the *likenesse of sinfull flesh*, and *of a servant* all besmeared with blood; therefore this is the *first day* wherein I make account I *have begotten* thee; even now when thou first beginnest to appeare out of that sinfull

hue, and likeneſſe of ſinfull fleſh: now I owne thee for my Sonne indeed. And in him hee owned us all, thus at his Reſurrection. And then laſt of all when hee comes into Heaven, the firſt word God ſpeakes to him is, Sonne, *ſit thou at my right hand*; thou haſt done all my work, and now I will doe thine; (hee gives him a *Quietus eſt*) reſt here; *ſit here till I make* all thy enemies *thy foot-ſtoole*.

And now what ſay you, are ye ſatisfied yet, that God is ſatisfied for your ſins? What ſuperabundant evidence muſt this Chriſts ſitting at Gods right hand give to a doubting heart? It argues, Firſt that Chriſt for his part hath perfectly done his worke, and that there is no more left for him to doe by way of *ſatisfaction*: This the word [*ſitting*] implyes. Secondly, It argues, that God is as *fully ſatisfied* on his part: this his *ſitting* [*at Gods right hand*] implyes.

For the *firſt*; The phraſe of [*ſitting*] doth betoken *reſt*, when *worke is fulfilled*, and finiſhed: Chriſt was not to returne till hee had accompliſht his worke, *Heb.* 10. The Apoſtle comparing the force and excellency of Chriſts ſacrifice, with

those of the Priests of the old Law, sayes, that *those Priests* [*stood*] *daily offering of Sacrifices, which can never take sinnes away.* Their *standing* implyed, that they could never make satisfaction so, as to say, *Wee have finished it:* But Christ (sayes hee, *vers.* 12.) *after hee had offered up one sacrifice for ever* [*sate down*] &c. Marke how he opposeth their *standing*, to his *sitting downe.* Hee sate as one who had done his work. Thus *Heb.* 4. 10. *Hee that is entred into his rest*, (speaking of Christ, as I have elsewhere shewne) *hath ceased from his worke, as God from his.*

Secondly, this his being at *Gods right hand*, as strongly argues that God is satisfied: for if God had not been infinitely well pleased with him, he would never have let him come so neere him, much lesse have advanced him so high as *his right hand.* And therefore in that place even now cited, (*Heb.* 10. *ver.* 10, 11, 12. compared with the former verses) *this* is alledged as an *evidence*, that *Christ had for ever taken sinnes away*, (which those Priests of the Law could not doe, who therefore *often offered the same Sacrifice*, as *vers.* 11.) That *this*

man, after he had offered one Sacrifice for sinnes for ever, [*sate downe on the right hand of God*] as thereby shewing (and that most manifestly) that hee had a that once offered up such a satisfactory Sacrifice, as had pleased God for ever; and thereupon took up his *place* at Gods right hand, as an *evidence* of it; so possessing the highest place in Court. This *setting him* at Gods right hand, is a *token* of *speciall* and highest *favour*. So *Kings* whom they were most pleased with, they *did set* at *their right hands*, as *Solomon* did his *Mother*, 1 *King*. 2. 19. and so *Christ* the *Church* his *Queen*, *Psal.* 45. 9. and it was a favour which God never after vouchsafed to any, *Heb.* 1. *To which of all the Angels did he say, Sit thou on my right hand?* Therefore *Phil.* 2. it is not only said that he *exalted him*, but [*super-exaltavit*] *he highly exalted him*, so as never any was exalted: for he was *made thereby higher then the heavens*. Thus much for the First Head.

CHAP.

Chap. IV.

Demonstrates in the second place what influence *Christs* Ascension *hath in a Beleevers non-condemnation, upon that second premised consideration of Christs being a* Common person *for us. The security that Faith may have from thence.*

WE have thus seene what triumphing *evidence* and *demonstration*, both Christs Ascension, and sitting at Gods right hand, do afford us for this, that *Christ* being considered *as* our *Surety*, is therefore undoubtedly subdued our enemies and sinnes, and satisfyed God. Let us now consider further, what force, *efficacy*, and *influence* these two (both his *ascending* and *sitting at Gods right hand* as *an Head*, and *common person* for us) have in them towards the *assured* working and accomplishment of the salvation of Beleevers, his Elect; And from the consideration of this which is a second Head, our faith may bee yet further confirmed and strengthned in

its *confidence*. *Who ſhall condemne? It is Chriſt that is at Gods right hand.* I ſhall take in (as in the former) both his *Aſcenſion*, and *ſitting at Gods right hand.*

1. And firſt for his *Aſcending*; conſider theſe two things in it, which may uphold our confidence.

1 That *the great end* and purpoſe of that his *Aſcending*, the errand, the buſineſſe he aſcended for, was *to prepare and provide a place for us*, and to make way for our comming. This he aſſures his Diſciples of, *Iohn* 14. 2. *In my Fathers houſe are many manſions:* I goe to *prepare a place for you:* as *Ioſeph* was *ſecretly* ſent before by Gods intertainment to prepare a place in *Egypt* for his brethren, whom Gods providence meant to bring after him: ſo more *openly* doth Chriſt *Aſcend* to Heaven, *profeſſedly* declaring that to be his buſineſſe; [*I goe to prepare a place for you*] and it is my Fathers houſe (ſaith hee) where I can provide for you, and make you welcome. You heard before what welcome God gave Chriſt, when he firſt arrived there; and what he ſaid to him, and Chriſt ſaid (as it were) againe to God: I come

not

not alone, I have much company, many of my brethren and followers to come after (for it was the *declared* and avowed *end* of his comming *to prepare* a place *for them*) I prayed when I was on earth; *That where I am they might bee also*, (*Iohn* 17.) and now I am come hither, my traine must come in too; I am not compleat without them; if you receive me you must receive them also, and I am come to take up lodgings for them. Thus the Captaine of our *salvation*, (*being made perfect through sufferings*, and then *crowned with glory and honour* in *bringing of many Sonnes to Glory*, as *Heb.* 2.10.) of which company he was Captaine) is brought in saying to God, *vers.* 13. *Behold I and the Children which God hath given mee*, (hee speakes it when brought to glory) *I am their Captaine*, and they must follow me; *Where I am they must be: Lo I am* here, and am not to come alone, but to *bring to glory all the Children which thou hast given mee.* They shall be all welcome (sayes God) there is room enough for them: [*many mansions*] so that we need not feare, nor say in our hearts doubting and despairing, *Who shall ascend up to Heaven for us, to*

bring us thither? (as *Rom.* 10.) Chriſt hath done it, That is the firſt thing, but that is not all.

2. He *entred into Heaven in our very names*, and ſo is to be conſidered in that act as a *Common perſon*, (as well as in his Death and Reſurrection) and ſo repreſenting us, and alſo taking *poſſeſſion* in our right, and *we in him*; as a guardian takes poſſeſſion for Heires under age: *Heb.* 6. 20. *the fore-runner is for us entred* into Heaven, the [*fore-runner for us*] that is, *our fore-runner*. A *fore-runner* is a fore-runner of followers, and of ſuch as ſtay not long behinde, and uſually goes before as a harbinger, to provide, and take up lodgings for them that are to come, and writes the names of thoſe who are to come, over the doores of ſuch and ſuch roomes, that they may not bee taken up by any other. And ſo *Heb.* 12. 23. the *names of the firſt-borne* are ſaid to bee *written in Heaven*, or enrolled there: And 1 *Pet.* 1. 5. their places or manſions in Heaven are ſaid to bee [*reſerved for them:*] they ſtand empty as it were, yet taken up, ſo as none ſhall take them from them; their names and titles to them being entred, and *ſuperſcribed*.

And so he truly *entred* [*pro nobis*] *for us*, that is, in our stead, and in our names, as *Common person*: and therefore the *High Priest* (in the Type) entred into the Holy of Holies, with all the *names of the Tribes* on his Breast: even so doth Christ with ours; even as a *common person* in our names; thereby shewing that we are likewise to come after him: and this is *more* then simply to *prepare* a place; it is to *take possession* of a place, and give us a *right* thereto.

So that your Faith through this consideration may see your selves as good as in Heaven already: For Christ is entred as a *Common Person* for you. Justification hath two parts, First, *Acquittance* from sinne, and freedome *from condemnation*: as here, *Who shall condemne?* And secondly, *Justification of life*, as it is called *Rom.* 5. 18. that is, which gives title to eternall life: Now *dying* and *rising* as a Common person for us, procures the first, sets us perfectly enough in that state of freedome *from condemnation*; But then, this *Christ* his *entring into Heaven*, as a *Common Person*, sets us *there above* that state of Non-condemnation: It *placeth us in Heaven* with him.

You

You would thinke your ſelves ſecure enough, if you were aſcended into heaven. As *Heman* ſaid of his condition, that hee was *free among the dead*, that is, he reckoned himſelfe (in his deſpaire) *free of the company* in Hell, as well as if he had been there; thinking his name enrolled among them, and his place taken up: ſo you may *reckon your ſelves* (as the word is, *Rom. 6.*) *free* of the *company of Heaven*, and your places taken up there; ſo that when you come to dye, you ſhall goe to heaven as to your *owne place*, by as true a title, though not of your owne, as *Iudas* went to *Hell* (which is called his *owne place*, as (*Act.* 1.) the Apoſtle ſpeakes.) What a ſtart is this? how farre have you left below you pardon of ſinnes and non-condemnation? you are got above. How ſecurely may you ſay, *Who ſhall condemn? Chriſt hath aſcended, and entred into heaven.* This is the firſt branch of the ſecond Head: *The influence* that Chriſts Aſcenſion hath into our juſtification and ſalvation.

CHAP.

Chap. V.

Demonstrateth in like manner what influence *Christs* sitting at Gods right hand *hath into our justification, upon that second consideration, of his being* a Common person. *And the security faith may have from thence.*

THE consideration of his *sitting at Gods right hand* may in respect of *the influence*, that it must needs have into our salvation, yet adde more *security* unto our *Faith*; if wee either consider the *power* and *authority* of the *place* it selfe, and what it is to sit *at Gods right hand*: Or, secondly, the *relation*, the *person* he beares and sustaines in his *sitting* there, even of a *Common person*, in our right. And both these being put together will adde strength mutually each to other, and unto our faith; both to consider, *how great a prerogative* it is to sit at Gods right hand, and *what* such a one as sits there hath power to doe; and then that *Christ* (who is invested with this power, and advanced to it) hee *pos-*

ſeſſeth it all *as our Head*, and in *our Right*, as a *Common perſon* repreſenting us. And

1. Conſider the *prerogatives of the place* it ſelfe; they are two:

1. *Soveraignty of Power*, and Might, and *Majeſty*.

2. *Soveraignty of Authority* and judgement: either of which may ſecure us from non-condemnation.

1. Soveraignty of power and might: this the phraſe [*ſitting at Gods right hand*] implies, *Mat.* 26. 64. where Chriſt himſelfe expoundeth the purport of it: *Hereafter you ſhall ſee the Sonne of man ſitting on the right hand* [*of power*:] And ſo 1 *Epheſ.* 20. 22. this is made the priviledge of God *ſetting him at his right hand*, *verſ.* 20. that *he hath put all things under his feet*, *ver.* 22. A phraſe importing the higheſt Soveraignty and power, not uſed of any Creatures, Angels, or Men: none of them have other things *under their feet*, (*i. e.*) in ſo low a ſubjection as to be their vaſſals; eſpecially, not [*all*] *things*; and therefore by that very phraſe, *the putting all things under his feet*, the Apoſtle argues in that ſecond to the *Hebr.* that *that man* of whom

David in the 8. *Psalme* (there cited by him) had spoken, was no other but Christ, not *Adam*, nor the *Angels*; for to neither of these hath God subdued *all things*, *ver.* 5. but to *Christ* only, *vers.* 8. who *sits in the highest Throne of Majesty*: And to make his seat the easier hath a world of *enemies made his foot-stoole*, even *all his enemies*; (so *Psal.* 110.) which is the highest Triumph in the world. Now to what end hath God committed this power to him, but that himselfe may be his owne Executor, and Administrator, and performe all the Legacies which he made to those whom he dyed for? as the expression is, *Heb.* 9. 15, 16, and 17. *verses.* That none of his Heires might bee wronged. Fairer dealing than this there could never bee, nor greater security given to us. This to have beene Gods very end of investing *Christ* with this Soveraigne power, is declared by Christ himselfe, *Iohn* 17. 2. *Thou hast given him power over all flesh, that he should* give *eternall life to as many as thou hast given him*: And accordingly at his *Ascension*, to comfort his Disciples, in the fruit of their Ministery, *Mat.* 21. 18. hee saves

All power is given to me in Heaven, and in Earth. What holy confidence may this breed in us? *Hee* is at *Gods right hand* and *wee are in his hands, Iohn* 10. 28. and *all* his *Enemies* are *under his feet, who then can pull us out? Rev.* 1. 18. ſayes Chriſt, *I have the keyes of Hell, and Death.* The *Key* is ſtill in the Scripture phraſe the Enſigne of *Power* and *Authority.* Now Chriſt hath both the *Keyes* of *Death*, the poſtern gate out of this world, and of *Hell*, even of the broad gates of that eternall priſon; So as none of his can be fetcht out of this world by death, but Chriſt hee muſt firſt open the *doore*; much leſſe can any goe to Hell without his warrant. Yea *Matth.* 16. 19. He hath *the Keyes of the Kingdome of Heaven* alſo, to open to whom hee will. By his *Reſurrection* wee may ſee and reſt aſſured that hee hath the *Keyes* of *Death* and *Hell*, (for hee unlockt the doores, and came out from thence) and by his *Aſcenſion* and *ſitting at Gods right hand*, that hee hath the *keyes of Heaven*, whoſe doore he hath unlockt, and now ſet open. What need we then feare *hell*, when Chriſt our Redeemer hath the keyes of it?

Secondly

Secondly, to sit at Gods right hand, imports *all judgement to be committed to him*: for *sitting* was a posture of *Iudges*, a phrase used to note out their authority. So *Prov.* 20. 8. *A King that* [*sitteth*] *on the Throne of Iudgement, scattereth the wicked with his eyes*: and so doth Christ his and our enemies. See what Christ sayes, *Iohn* 5. 21, 22. *The Sonne of man raiseth up whom he will*; *for the Father* [*iudgeth*] *no man, but* [*hath committed all iudgement*] *to the Sonne.* Now if he who loved us so, and dyed for us, be the *Iudge* himselfe, then *Who shall condemn? Christ sits on Gods right hand.* This is the very inference that after followeth, *vers.* 24. of that 5. *Chap.* of *Iohn*, *Hee that beleeves, shall not come into condemnation*: Christ utters it upon his having said hee had *all judgement committed to him* in the fore-going verse 22. on purpose that he might from that consideration ascertain Beleevers of their *non-condemnation.* For what need we feare any Under-officers, when we have the Judge thus for us?

But then (in the last place) adde that second particular mentioned to all these, that Christ *sits there* as *an Head*, as a

Common Perſon, for us. Firſt, as *an Head*, ſo *Epheſ.* 1. when the Apoſtle had ſo hyperbolically ſet forth his *power*, of being advanced *unto Gods right hand*, *verſ.* 21. *farre above all Principalities and powers, and above every name that is named, not onely in this world, but that which is to come*; and how God *hath put all things under his feet:* hee addes, and [*hath given him to bee head over all things* to the *Church.*] Obſerve now, hee is ſaid to ſit there *over all* things, not in his *owne pure perſonall right* ſimply, as it is his *inheritance*, as he is the Sonne of God, (as *Heb.* 1. *verſ.* 3, 4, 5. it is affirmed of him) but hee ſits thus over all as a *Head to the Church.* That ſame [*over all things*] comes in there, betweene his being a [*Head*] and [*to the Church,*] on purpoſe to ſhew, that he is *ſet over all, in relation to his Church:* So that wee ſee, that our relation is involved, and our right included in this exaltation of his, and ſo put into his Commiſſion; for this prerogative is there ſaid to be *given him.* Hee ſits not ſimply as a *Sonne*, but as an *Head*; and hee ſits not as an *Head* without a *Body*, and therefore muſt have his Members

up to him: Wherefore in the next *vers.* it is added, *Which is his body, yea, his fulnesse:* So as Christ is not compleat without all his Members, and would leave heaven, if any one were wanting; It were a lame, maimed body, if it wanted but a toe. CHRIST is our *Element*, and he being ascended, wee are *sparks* that flye upwards to him. He took our *Flesh*, and carried it unto Heaven, and left us his *Spirit* on earth, and both as pawnes and earnests that we should follow.

Nay further yet, hee is not onely said to sit as our Head, but wee are also said to *sit together with him:* That is, made the up-shot of all in the next Chapter, *Ephes.* 2.6. So that as we *arose* with him, (he being considered as a Common person) and *ascended* with him, as was said; So yet farther, we *sit together with him in the highest heavens,* (as there) ἐν τοῖς ἐπουρανίοις [*in supercœlestibus*] *in his exalted estate above the Heavens,* (as is the meaning of that phrase:) not that *Christ being at Gods right hand* (if taken for that *sublimity of power*) is communicable to us; that is Christs prerogative onely: So *Heb.* 1.5. *To which of all the Angels did he*

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ever say, Sit thou at my right hand? Yet so, as his *sitting in heaven*, as it is indefinitely expressed, is understood to be as in our right and stead, and as a common person; and so is to assure us of *our sitting* there with him, in *our proportion*. So *Rev.* 3. 21. it is expressly rendred as the minde and intendment of it, *Him that overcommeth I will grant to sit with mee in my Throne, even as I also am set downe with my Father in his Throne.* There is a *proportion* observed, though with an *inequality*: *we* sit on *Christs Throne*, but *Hee* onely on his *Fathers Throne*: that is, *Christ* onely sits at *Gods right hand*; but *wee*, on *Christs right hand*: And so the *Church* is said to be at Christs *right hand*, *Ps.* 45. 9. Yea further, (and it may afford a farther comfort to us in the point in hand) this represents, that at the latter day *wee* shall sit as *Assessors* on his *Iudgement seat* to judge the world with him. So *Mat.* 19. 28. and *Luke* 22. 30. *When the Sonne of Man shall sit in his glory, ye shall sit upon twelve Thrones, judging the Tribes of Israel.* So as this *our sitting* with him, it is spoken in respect to *Iudgement*, and to *giving the sentence* of it; not a sentence shall passe without your Votes: So as

you may by faith not onely looke on your selves, as already in Heaven sitting with Christ, as a Common person, in your right, but you may looke upon your selves as Judges also: So that if any sin should arise to accuse or condemne, yet it must bee with your votes. And what greater security can you have then this? for you must condemne your selves, if you be condemned: you may very well say, *Who shall accuse? Who shall condemne?* for you will never pronounce a fatall sentence upon your owne selves.

As then *Paul* triumphed here, so may we; for at the present wee sit in Heaven with Christ, and have all our enemies under our feet. As *Ioshuah* made his servants set their feet on the neckes of those five Kings; so God would have us by *faith* to doe the like to all ours; for one day we shall doe it. And if you say, *Wee see it not*; I answer, as *Heb.* 2. the Apostle saith of Christ himselfe, [*Now we see not yet*] *all things put under him, vers.* 8. [Now not under him] (for he now *sits in heaven*, [and *expects*] by faith, *when his enemies shall be made his foot-stoole*, as *Heb.* 10.12. and 13. *vers.*) [*but we see*]

(for the preſent) *Ieſus crowned with glory and honour, ver.* 9. and ſo may be ſure that the thing is as good as done; and wee may, in ſeeing him thus crowned, ſee our ſelves *ſitting with him*, and quietly wait and *expect* (as Chriſt himſelfe doth) till all bee accompliſhed, and our ſalvation finiſhed and fully perfected.

His Interceſſion now remaines onely to bee ſpoken of, which yet will afford further conſiderations to ſtrengthen our Faith. His *ſitting at Gods* right hand notes out his *power over all, from God:* but his Interceſſion, *all power and favour with God* for us; ſo as to effect our ſalvation for us, with Gods higheſt contentment and good will, and all yet further to ſecure us. *Who ſhall condemn? &c.*

SECT.

Sect. V.

The Triumph of Faith from Christs *INTERCESSION.*

Rom. 8. 34.
Who also maketh intercession for us.

Chap. I.

A connexion of this with the former: and how this addes a further support. Two things out of the Text propounded to be handled. First, The concurrencie *of influence that Christs intercession hath into our Salvation. Secondly, The* security that Faith may have *therefrom for our* Justification.

WE have seene Christ *sitting at Gods right hand*, as a Judge and a King, having all authority of saving or condemning in his own hands, and having all power in Heaven

Heaven and Earth, to give eternall life to them that beleeve: And the confidence that this giveth us.

Let us now come to his *Intercession*, and the *influence* which it hath into our *Iustification* and salvation; which as it strikes the *last* stroke to make all sure, so as *great a* stroke as any of the former: therefore (as you have heard) that there was an *All-sufficiencie in his death* [*Who shall condemne? it is Christ that dyed:*] a *Rather* in his Resurrection, [*yea rather is risen againe:*] a *much rather* [πολλῷ μᾶλλον] that he *lives* and is at *Gods right hand, Rom.* 5. 10. The Apostle riseth yet higher, to an εἰς τὸ παντελὲς [*a saving to the utmost*] put upon his *Intercession: Heb.* 7. 25. *Wherefore he is able to save to the utmost, seeing hee ever lives to make intercession.* So that if you could suppose there were any thing which none of all the former three could doe or effect for us, yet his intercession could doe it to the *utmost*: for it selfe is the uttermost and highest. If *Money* would purchase our Salvation, his *Death* hath done it, which hee laid downe as a *price* and an equivalent *ransome*, (as it is in 1 *Tim.* 2. 6.) If *Power* and *Authority* would effect it, his

sitting

sitting at Gods right hand, invested with all power in Heaven and Earth, shall be put forth to the utmost to effect it. If *favour* and entreaties added to all these (which oft-times doth as much as any of those other) were needfull, hee will use the utmost of this also, and for ever make *intercession*. So that if Love, Money, or Power (any of them, or all of them) will save us, wee shall be sure to be saved, *saved to the utmost* [εἰς τὸ παντελὲς] all manner of wayes, by all manner of meanes, saved over and over.

For the cleering of this last generall head, The *Intercession of Christ*, (and the *influence* and *security* it hath into our *faith* and *justification*) I shall handle two things, and both proper to the Text.

First, Shew *how* unto all those other forementioned *Acts* of *Christ* for us, this of *Intercession* also is to be added by him for the effecting our salvation, and the securing our hearts therein. This that particle [*Also*] in the Text calls for, *Who also maketh intercession for us.*

Then secondly to shew the security that faith may assume and fetch from this

this Intercession of Christ: or his *praying* for us in heaven; *Who shall condemn? it is Christ that maketh intercession for us.*

Chap. II.

The first Head explained by two things. First, Intercession, one part of *Christs* Priesthood, *and the most* excellent *part of it.*

TOwards the Explanation of the first of these, two things are to be done.

First, to shew how great, and necessary, and how excellent a part of Christs Priesthood, his *Intercession* and *praying for us* in heaven is.

Secondly, to shew the peculiar influence that Intercession hath into our salvation: and so the reasons for which God ordained this work of *Intercession* for us, and that in heaven, to be added to all the former.

For the first, I will proceed therein by degrees.

1. It is one part of his Priesthood. You must know, that Christ is not entred into heaven simply as a *fore-runner* (which

(which hath been explained) to take up places for you, but as a Priest also: *Made a Priest, after the order of Melchisedec,* which is more then simply a *fore-runner.* Yea, his sitting at Gods right hand is not onely as a King armed with power and authority to save us, but he *sits* there as a *Priest* too: Thus *Heb.* 8. 1. *We have such an high Priest who is set downe at the right hand of the Majesty on high.*

In the old Leviticall Priesthood, the high Priests office had two parts, both which concurred to make them high Priests.

1. Oblation, or offering the sacrifice.

2. Presentation of it in the Holy of Holies, with Prayer and Intercession unto God, to accept it for the sinnes of the People. The one was done *without*, the other *within* the Holy of Holies: This you may see in many places, specially *Lev.* 16. 11, 15, 16. where you have the Law about the high Priests entring into the Holy of Holies; he was not to come into the holy place till first he had offered a Sacrifice for himselfe and the people, *vers.* 11. and 15. and this *without.* Then secondly, when he had killed it, he

was

was to enter with the blood of it into the Holy of Holies, and ſprinkle the Mercie-ſeat therein with it, *verſ.* 14, 17. and to goe *with Incenſe*, and *cauſe a cloud to ariſe* over the Mercie-ſeat: And this you have alſo, *Heb.* 13. 11. it is ſaid, that *The blood of thoſe beaſts that were burnt without the Camp, was brought into the Sanctuary by the High-Prieſt*: And in the 16. of *Levit.* you ſhall finde the *Atonement* made as well by the *blood*, when brought into the Holy place, *verſ.* 16. as by the *killing of the beaſt*, *verſ.* 11. Both theſe were acts of the High-prieſthood for Atonement.

And this was done in a Type of the Prieſtly office of Chriſt, and the parts thereof: So *Hebrews* 9. 23. he calls all thoſe tranſactions under the Ceremoniall Law, the [*patternes*] *of things heavenly*: inſtancing in this part of Chriſts office, *verſe* 24. *For Chriſt* (ſayes he) *is not entred into the holy places made with hands*, (as that was) *which are* [*the figures of the true*] *but into heaven it ſelfe, to appeare in the preſence of God for us.* Now then in anſwer to this Type; there are two diſtinct parts of Chriſts Prieſthood:

First,

First, the *offering himself a Sacrifice* up to death, as *Heb.* 9. 26. which answers to the killing of the Sacrifice *without the Holy of Holies:* for answerably he was crucified *without the City*, *Heb.* 13. 12.

Secondly, hee *carryed* this his *blood* into the *Holy of Holies*, namely, the *Heavens*, *Heb.* 9. 12. where he *appeares*, *ver.* 24. and there also *prayes* in the force of that blood. And the Type of those prayers was that *cloud of Incense* made by the High-Priest; so it is expressly interpreted, *Rev.* 8. 3. &c. The Angell Christ is said to have had *much Incense, to offer it with the prayers of all the Saints:* Which Incense is his own prayers in heaven, which he continually puts up when the Saints pray on earth, and so perfumes all their prayers, and procures all blessings for them.

Both these parts of his Priest-hood the Apostle *Iohn* mentions in his first Epistle, *Chap.* 2. *ver.* 2. where, as he cals Jesus Christ a *propitiation for our sinnes*; (that is, an *Oblation*, or *Sacrifice* offered up for us:) So likewise he cals him our *Advocate:* both going to make up this his office. And indeed, this latter of Intercession

terceſſion, and bringing his blood into the Holy of Holies, (or heaven) is but the ſame action continued. That blood which he offered with teares and ſtrong cryes on the Croſſe, (where he likewiſe interceded,) the ſame blood he continues virtually to offer up with prayers in the heavens, and makes Atonement by both; onely with this difference: *On earth*, though he *interceded*, yet he *more eminently offered up* himſelfe; *In heaven*, he more eminently intercedes, and doth but *preſent that Offering*.

Secondly, this was ſo neceſſary a part of his Prieſt-hood, that without it he had not been a *compleat Prieſt*. Thus *Heb.* 8. 4. *If he were on earth, he ſhould not be a Prieſt*: That is, if he ſhould have abode on earth, he ſhould not have been a *compleat Prieſt*. *Paul* ſaith not, that if he had offered that his ſacrifice on earth, he had not been a Prieſt, for that was neceſſary; but that if he had ſtaid ſtill on earth, after he had offered it, he had not been a Prieſt, that is, a perfect Prieſt; for he had then left his office imperfect, and had done it but by halves, ſeeing this other part of it, (the work of Interceſſion) lay ſtill upon him to be acted in heaven. Thus the

High-

High-Priest, his Type, if he had onely offered Sacrifice without the Holy of Holies, had not been a perfect High-Priest. For to enter into the Holy of Holies, and to act the part of a Priest there, was the proper, peculiar work of the *High-Priest*, as such. VVhich shewes, that Christ had not been an High-Priest, if he had not gone to heaven and Priested it there too (as I may so speak) as well as upon earth. Yea, if Christ had not gone to heaven, and were not now become a Priest there, then the Leviticall Priesthood were still in force, and should share the honour with him; and the High-Priest must continue still to goe into the Holy of Holies.

To this purpose you may observe, that so long as Christ was on earth, though risen, the Types of the Law held in force and were not to give way, till all the truth signified by their Ministery, was fully accomplisht; and so, not untill Christ was gone into heaven, as a Priest, and there had begun to doe all that which the High-Priest had done in the Holy of Holies, and as his Type foresignified. And this is plainly the meaning of what followes (in that *Heb.* 8. *ver.* 4.) as the reason

ſon or demonſtration why that Chriſt ſhould not have been a Prieſt, if he had not gone to heaven, (not onely as a King, but as a *Prieſt* too, as he had affirmed, (*verſ.* 1.) *Seeing* (ſayes he) *that there are Prieſts upon earth, that doe offer gifts according to the Law.* The force of the Reaſon lies thus: There are already Prieſts, and that of a Tribe he was not of, that *offer gifts on earth*, before he came into the world. And therefore if that had been all his Prieſt-hood, to be a *Prieſt on earth*, they would plead poſſeſſion before him, having been Prieſts before him. And then he further backs his reaſon by this, that *thoſe Prieſts ſerved* (as it followes *verſe* 5.) *unto the example and ſhadow of heavenly things.* And therefore it is onely a *reall* Prieſt-hood in Heaven which muſt put them out of place; and till ſuch a Prieſthood comes, they muſt ſerve ſtill, for the *truth* (which theſe ſerved to ſhadow out) is not till then fulfilled. This you have alſo, *Chap.* 9. 8. The *firſt Tabernacle was to ſtand* untill a *Prieſt went into Heaven*, and did act that office there: ſo that if Chriſt will be a *Prieſt alone*, he muſt become a Prieſt interceding in heaven: or elſe High-Prieſts muſt

must come up again, and share that office with him; and so he should as good as fall from his office, and lose all that hee had done.

Yea, thirdly, *this part* of his Priesthood, is of the two the more eminent, yea, the *top*, the *heighth* of his *Priesthood*; And this is held forth to us, in the Types of both those *two orders* of Priesthood that were before him, and figures of him; both that of *Aaron* and *Melchisedec*; This was typified out in that Leviticall Priesthood of *Aaron* and his fellows: The *higheſt ſervice* of that office, was the going into the *Holy of Holies*, and making an *atonement* there: yea, this was the heighth of the High-Priests honour, that he did this alone, and did constitute the *difference* betweene *him* (*as hee was High-Priest,*) and *other Priests:* For they killed and offered the sacrifices without as well as hee, every ordinary Priest did that: But none but the *High-Priest* was to approach the Holy of holies with bloud, and this *but once a yeere.* Thus *Heb.* 9. 6, 7. *The Priests* (namely, those inferiour Priests) *went alwayes* (that is, daily, morning and evening) *into the*

first

first Tabernacle, (or Court of Priests, which was without the Holy of holies) *accomplishing the service of God*; namely, that offering of the daily sacrifice: *But into the second* (namely, the Holy of holies) *went the* [*High-priest*] *alone every yeere:* So then this was that high and transcendent prerogative of that *High-Priest* then, and which indeed made him *High-Priest*; and answerably the heighth of our High-Priests office (although he alone also could offer a satisfactory sacrifice, as the Apostle shewes, *Heb.* 9. and 10. yet comparatively) lay in this, that he entred into the heavens by his bloud, and is set downe on the Majesty on high, and in the vertue of his sacrifice doth intercede. I know but one place that calleth him the *Great High-priest* (higher before then *Aaron*) and that is, *Heb.* 4. 14, 16. And then it is in *this* respect, that *he is passed into the Heavens*, as it follows there.

2. The excellency of this part of his Priest-hood was likewise typified out by *Melchisedechs* Priest-hood, which the Apostle argueth to have beene much more excellent then that of *Aarons*, in as much as *Levi*, *Aarons* Father, payed

Tythes to this *Melchisedec* in *Abrahams* Loyns. Now *Melchisedec* was his Type, not so much in respect of his oblation, or offering of *sacrifice*, (that worke which Christ performed *on earth*) but in respect of that worke which he [*for ever*] performes in *Heaven:* therefore that same clause (*for ever*) still comes in, in the quotation and mention of *Melchisedecs* Priesthood in that *Epistle*; because in respect of that his continuall intercession in Heaven, *Melchisedec* was properly Christs Type. And accordingly you may observe, *Psal.* 110. when is it that speech comes in [*Thou art a Priest for ever after the order of Melchisedec*] but then, when God had him *sitting at his right hand, vers.* 1. So that as the transcendent excellencie of Christs Priesthood was typified out by *Melchisedecs* rather then *Aarons*, as being the better Priesthood of the two; so this, the most excellent part thereof, was typified out thereby, namely, that which Christ for ever acteth in Heaven.

And thirdly, To confirme this, you shall finde *this* to be made the *top notion of this Epistle to the Hebrewes*, and the scope of it chiefly to discourse of Christs

eternall Prieſthood in Heaven, and to ſhew how therein *Melchiſedec* was a Type of him. This is not onely expreſſed both in *Hebrews* 7. 21. and 25. where this ſame [*for ever*] is applyed to his Interceſſion, *Verſe* 25. but more expreſly in *Chap.* 8. 1. where the Apoſtle puts the emphaſis upon this part of his Prieſthood, ſaying, *That of the things which we have ſpoken, or which are to be ſpoken,* (for the word ἐπὶ τοῖς λεγομένοις will beare either) *this is* (ſayes hee) *the ſumme* or *argument* of all: the word is κεφάλαιον, and ſignifies as well *The Head, the Chiefe, the Top* of all, and above all, as it doth the ſumme of all. And what is it that he thus profeſſeth to be both the maine ſubject and argument of this Epiſtle, and the top and eminent thing in Chriſt he intends to diſcourſe of? It followes, That *We have* [*ſuch an High-Prieſt*] *as is ſet downe on the right hand of the throne of the Majeſty in the Heavens.* And of the *Prieſtly office* he alone diſcourſeth both *before* and *after*; and in the following Verſes calleth his Miniſtery or *office,* (in reſpect to this) *A more excellent Miniſtery, verſ. 6. he being ſuch a Prieſt as was higher then the Heavens,*

as

as he had set him out in the latter part of the former Chapter. And therefore you may observe, how in his Preface to this Epistle to the *Hebrewes*, in the first Chapter, ver. 3. he holds up this to our eye, as the argument of the whole, saying, *When he had by himselfe purged our sins, he sate down on the right hand of the Majesty on high.*

Yea, to conclude this, *all* his *Priesthood* would have been ineffectuall, if he had not acted the part of a Priest in heaven, by *Intercession* there: for by his death he did but begin the execution of his office; in heaven he ends it: and if he had not fulfilled his office in both, the work of our salvation had not been fully perfected: it was therefore as necessary as Oblation it selfe. Not but that his *Death* was a perfect oblation: it was *perfect for an oblation*, to which *as such* nothing can be added. There needed no more, nor any other price to bee payd for us; *by that one offering*, hee *perfects us for ever*, as *Hebrews* 10. 14. *and became* himselfe *perfect thereby*, *Heb.* 5. 9. And in the ninth Chapter verse 12. *By his owne blood he entred into the Holy place*, [*having obtained*] eter-

nall redemption for us. Mark how before he entred by his blood into heaven, he had fully [*obtained*] a redemption, and that *eternall*, that is, for ever sufficient; which done, he became through his Intercession in heaven *an applying cause* of eternall salvation, as *Heb.* 5. 10, 11. hath it. So that as in his death he paid the full summe of all he owed: unto which payment nothing can be added, (no not by himselfe; though hee would come and die againe, it was made at that [*once*] as *perfect* (that is, *for an oblation*) as ever himselfe could make.) But yet still by Gods ordination there remained *another* further *action* of another kind that was to be added to this of oblation, and that is *Intercession*, or *praying* for us in *heaven*: otherwise our salvation by his death were not perfected: for if his Priesthood be imperfect, our salvation then must needs be so. The presenting of that his sacrifice in heaven, was the *consummation of his Priesthood*, and the performance of that part there, the *perfection of it.*

CHAP.

Chap. III.

The second: *The speciall* peculiar influence *that* Intercession *hath into our* Salvation *and* Justification, *and the* Reasons *why God appointed it to be added to the former.*

TO come now more particularly to shew that proper and speciall influence that Intercession hath into our Salvation, and what it addes to the Oblation of Christs death, (though in its kind perfect) in order, to the effecting of our salvation; and so shew the more inward reasons why God ordayned (for upon his ordination alone this is to be put) this work of Intercession in heaven to be joyned with his death. And both these I shall put promiscuously together; for in laying downe the *Reasons* why God thus ordered our *salvation* to bee brought about by it, that *influence* also which *Intercession* hath *into* our *salvation*, will together therewith appeare.

The Reasons either respect 1. *God*

himselfe, who will have us *so saved, as himselfe* may be most glorified; Or 2 respect us and our salvation: God [*ordering all*] the links of *this golden chaine* of the *Causes* of *our salvation*, as should make [*our salvation most sure*] and stedfast (as *David* in his last Song speaks, 2 *Sam.* 23. 5. Or 3 respect *Christ* himselfe, whose glory is to be held up, and throughout continued as the Authour and Finisher of our Salvation, Beginner and Ender of our Faith and Justification.

The first sort of Reasons respect God himselfe.

First in generall: God will be dealt withall like himselfe, in and throughout the whole way of our salvation, from first to last, and carry it all along as a Superiour wronged, and so keep a distance betweene himselfe and sinners; who still are to *come to him by a Priest*, and a *Mediator*, (as *Heb.* 7. 25. hath it) upon whose mediation and intercession *for ever*, (as there) at least till the day of judgement) their Salvation doth depend: and therefore though Christ in his dispensation of all *to us downward*, doth carry it as a King,

as one having all power to justifie and condemne, (as hath been shewne) yet *upward, towards God*, he carryes it as a *Priest* who must still intercede to doe all that which he hath power to doe as a King: Therefore in the second *Psal.* after that God had set him up as *King upon his holy hill, ver. 6.* namely, in heaven, and so had committed all power in heaven and earth to him; then he *must* yet *aske* all that he would have done; *Aske of me, and I will give thee*, &c. *ver.* 8. saies God to him: For though he be a King, yet he is Gods King, *I have set* [*My King*] &c. and by asking him, God will be acknowledged to be above him. But more of this hereafter.

But 2. more *particularly*. God hath two Attributes which hee would have most eminently appeare in their highest glory by Christs effecting our salvation, namely, *Justice*, and *Free Grace*; and therefore hath so ordered the bringing about of our salvation, as that Christ must apply himself in a more especiall manner unto each of these, by way of *Satisfaction* to the one, of *Entreaty* to the other: Justice will be knowne to be Justice, and dealt with upon its owne termes; and

Grace will be acknowledged to be *Free grace*, throughout the accompliſhment of our ſalvation. You have both theſe joyned, *Rom.* 3. 23, 24, 25. *Being juſtified* [*freely through his grace*] *by the* [*Redemption*] *that is in Chriſt Jeſus: that he might be* [*juſt*] *and the juſtifier of him that beleeves.* Here is *higheſt juſtice*, and the *freeſt Grace* both met to ſave us, and both ordained by God to be *declared* and *ſet forth*, as *v.* 25. and 26. have it. I ſaid before, that God juſtifies & ſaves us through free grace, ſo abſolutely, freely, as if his Juſtice had had no ſatisfaction. Now therefore our ſalvation depending and being carryed on, even in the application of it, by a continuation of *Grace* in a *free* way, notwithſtanding ſatisfaction unto Juſtice; therefore this *free grace* muſt be ſought to, and treated with like it ſelfe, and applyed unto in all, and the ſoveraignty and *freeneſſe* of it acknowledged in all, even as well as *Gods juſtice* had the honour to be *ſatisfied* by a *price* paid unto it, that ſo the ſeverity of it might appeare and be held forth in our ſalvation. Thus God having *two attributes* eminently to be dealt withall, his Juſtice and his free Grace, it was meet that there ſhould

ſhould be two *eminent actions* of *Chriſts Prieſthood*, wherein hee ſhould apply himſelfe to each according to their kind, and as the nature and glory of each doth require. And accordingly in his death he deales with *Iuſtice*, by laying downe a ſufficient price; and in his Interceſſion, hee entreateth *Free grace*, and thus both come to be alike acknowledged. In the 4. *Heb.* 16. we are encouraged to *come boldly* [to the *Throne of grace*] becauſe we *have an High-prieſt entred into the Heavens:* Obſerve how it is called [*a Throne of Grace*] which our High-Prieſt now in heaven officiates at: So called, becauſe his Prieſthood there deales with free grace chiefly, it is a Throne *of Grace*, and ſo to be ſued unto; therefore he treateth with God by *way of Interceſſion.* Of this *Throne of Grace* in heaven, the *Mercie-ſeat* in the Holy of Holies was the Type. And as there the High-Prieſt was to bring the *blood* and *Mercie-ſeat* together, he was to ſprinkle the bloud upon it; ſo Chriſt. And as the High-Prieſt was to goe into the Holy of Holies by bloud, ſo with *Incenſe* alſo, (that is, *Prayer*:) To ſhew, that *Heaven* is *not opened* by

meere *Juſtice*, or bringing onely a *price* in hand for it; but by *Grace* alſo, and that muſt be *entreated*; and therefore when the Prieſt was within that holy place, he was to make a *Cloud* over the Mercie-ſeat, (which Cloud of Incenſe is Prayer, whereof Incenſe was the Type, *Revel.* 8. 3.) And thence it is, that Chriſt hath as much worke of it ſtill in heaven as ever, though of another kind: Hee dealt with *Juſtice* here below, to *ſatisfie* it, and here got money enough to pay the debt; but in *heaven* he deales with *Mercy*. Therefore all the Grace he beſtowes on us, hee is ſaid firſt to *receive* it, even now when in heaven. *Acts* 2. 33. it is ſaid of him, after his going to heaven, and that he was *exalted*, &c. that *hee received the promiſe of the Spirit*, which *John* 14. 16. hee told them hee would *pray for*. And this is part of the meaning of that in *Pſal.* 68. 18. *He aſcended up on high, and* [*received*] *gifts for men*, ſayes the Pſalmiſt: The Apoſtle renders it, *Epheſ.* 4. [*gave*] but you ſee, it was by *receiving* them firſt, as fruits of his Interceſſion and asking after his aſcending; He is ſaid both to *give*, as being all of his owne purchaſe; and as having

having power as a King also both to doe and bestow all he doth, and yet withall he is said to *receive* all that he *gives*, because *as a Priest* he intercedes for it, and *asks it*. Free grace requires this. This is the first thing.

Yea, Secondly, Justice it selfe might stand a little upon it, though there was enough in Christ his death to satisfie it; yet having been wronged, it stood thus farr upon it, (as those to whom a debt is due, use to doe) namely, to have the money brought home to Gods dwelling house, and laid down there. God is resolved not to stoop one whit unto man, no not to Christ his Surety. Justice will not onely be satisfied, and have a sufficient ransome collected and paid, as at Christs death; but he must come & bring his bags up to heaven: justice will be paid it upon the Mercie-seat: For so in the Type the blood was to be carryed into the Holy of Holies, and sprinkled upon the Mercie-seat. And therefore his Resurrection, Ascension, &c. were but as the breaking through all enemies, and subduing them, to the end to bring this price or satisfaction to the Mercie-seat; and so GOD having his money by him,

might not want wherewithall to pardon Sinners: ſo as the blood of Chriſt is currant money, not onely on earth, but in heaven too, whither all is brought, which is for our comfort, that all the treaſure which ſhould ſatisfie God, is ſafely conveyed thither, and our Surety with it.

The ſecond ſort of reaſons why God ordained Chriſts Interceſſion to be joyned to his Death, are taken from what was the beſt way to effect and make ſure our ſalvation, and ſecure our hearts therein: and theſe reaſons will ſhew the peculiar *influence* that Interceſſion hath into our Salvation, and therein as in the former.

Firſt *in generall*, God would have our ſalvation made ſure, and us ſaved all manner of wayes, over and over. 1. By *ranſome* and *price*, (as Captives are redeemed) which was done by his *Death*, which of it ſelfe was enough; for it is ſaid, *Heb.* 10. to *perfect us for ever*. 2. By *power* and *reſcue*; ſo in his *Reſurrection*, and *Aſcenſion*, and *ſitting at Gods right hand*, which alſo was ſufficient. Then 3. againe by *Interceſſion*, a way of favour and *entreaty*; and this likewiſe would have

have been enough, but God would have all wayes concur in it; whereof notwithſtanding not one could faile; a three-fold cord, whereof each twine were ſtrong enough, but all together muſt of neceſſity hold.

Secondly, The whole *Application* of his Redemption, both in *juſtifying* and *ſaving* of us firſt and laſt, hath a ſpeciall dependance upon this his *Interceſſion.* This all Divines on all ſides doe attribute unto it whileſt they put this difference betweene the influence of his death, and *that* of his Interceſſion into our Salvation; calling his *death Medium impetrationis*; that is, *the meanes of procurement* or *obtaining* it for us; But his Interceſſion, *Medium applicationis*, the *Meanes* of *applying* all unto us. Chriſt purchaſeth ſalvation by the one, but *poſſeſſeth* us of it by the other: Some have attributed the *Application* of *Juſtification* to his *Reſurrection*; but it is much more proper to aſcribe it to his *Interceſſion*; (and what cauſall influence his *Reſurrection* hath into our *Juſtification*, hath beene afore in the third Section declared.) But that his eternall *Prieſthood* in heaven, and the worke of its *Interceſſion*, is the

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applying cauſe of our eternall *ſalvation*, in all the parts of it, firſt and laſt, ſeemes to me to be the reſult of the connexion of the 8, 9, and 10. *verſes* of the 5. *Chapter* to the *Hebrewes*: For having ſpoken of his *obedience* and *ſufferings* unto *death*, *verſ.* 8. and how hee thereby was *made perfect*, *ver.* 9. he ſayes, *And being* (thus firſt) *made perfect*, *he became* [*the Author*] or applying cauſe, *αἴτιος*) *of eternall ſalvation*, *unto all them that obey him*; and this by his being become an *eternall Prieſt in Heaven*, after he was thus perfected by ſufferings: for ſo it followes, *verſ.* 10. *Called of God an High Prieſt*, *after the order of Melchiſedec*: And *Melchiſedecs Prieſthood* was principally the Type of his *Prieſthood in heaven*, as was before declared. One leading inſtance to ſhew that his Interceſſion was to be the applying cauſe of ſalvation, was given by Chriſt, whileſt he was on earth, thereby manifeſting what much more was to bee done by him in Heaven, through his *Interceſſion* there: when hee was on the Croſſe, and as then offering that great Sacrifice for ſinne, hee at that time alſo joyned prayers for the juſtification of thoſe that

that crucified him, *Father,* [*forgive*] *them, for they know not what they doe:* So fulfilling that in *Esay* 53. *ult. He bare the sinnes of many, and made intercession for the transgressours.* And the efficacy of that prayer then put up, was the cause of the conversion of those three thousand *Act.* 2. whom *vers.* 35. the Apostle had expressly charged with the *crucifying* of Christ, whom *yee by wicked hands have taken, crucified, and slaine.* These were the first fruits of his Intercession, whose prayers still doe reap and bring in thereft of the crop, which in all ages is to grow up unto God on earth.

3. And *more particularly,* as the whole Application in generall, so our *Justification,* in the whole progresse of it, depends upon Christs *Intercession.* As

1. Our first *actuall* or *initiall Justification,* (which is given us at our first conversion) depends upon *Christs Intercession:* Therefore in the fore-mentioned prayer on the Crosse, the thing hee prayed for, was *Forgivenesse, Father forgive them.* You heard before that Christs death affords the matter of our justification, as being *that* which is *imputed,* the ransome, the price, the thing it selfe that

that ſatisfies: And that his *Reſurrection* was the *originall act* of Gods juſtifying *us in Chriſt*; We were *virtually juſtified then* in Chriſt his being juſtified as in a *Common Perſon*. But beſides all this, there is a *perſonall* or an *actuall Juſtification* to be beſtowed upon us, that is, an accounting and beſtowing it upon us in our own *perſons*; which is done when we beleeve, and it is called (*Rom.* 5.1.) *a being juſtified by faith*, and (*ver.* 10.) *receiving the atonement*: now this depends upon Chriſts *Interceſſion*, and it was typified out by *Moſes his ſprinkling the people with blood*, mentioned, *Heb.* 9. 19. which thing Jeſus Chriſt as a *Mediator* and *Prieſt* doth now *from Heaven*: For *Heb.* 12. 24. it is ſaid, *You are come to Heaven, and to Ieſus the Mediator of the new Covenant, and* (as it is next ſubjoyned) *to the blood of ſprinkling*: hee *ſhed* his *blood* on the *Croſſe* on earth, but he *ſprinkleth* it now as a Prieſt from *heaven*: For it is upon *Mount Sion*, *to which* (hee had ſaid firſt in the former verſe) *yee are come*; and ſo to *Chriſt* as a *Mediator* ſtanding on that mount, and *ſprinkling from thence* his blood: and to therein there is an alluſion

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unto *Moses*, Christs Type, who *sprinkled* the people *with* the *blood* of that ceremonial covenant, the type of the Covenant of grace. Now in the 1 *Pet.* 1. 2. *The sprinkling of Christ his blood*, as it is there made the more proper worke of Christ himselfe, in distinction from the other persons, (and therefore was done by *Moses*, who was his Type) so is it also put for our *first justification.* And this *sprinkling* (as it is there mentioned) is from the vertue of his intercession: And therefore in that place of the *Heb.* forecited, he attributes an intercession unto it, as the phrase that followes, *which* [*speaks*] *better things, &c.* doth imply, of which more hereafter. Yet concerning this first Head, let me adde this by way of caution, (which I shall presently have occasion to observe) that though this our first justification is to be ascribed to his *Intercession*, yet more eminently *Intercession* is ordained for the accomplishing our salvation, and this other more rarely in the Scripture attributed thereunto.

Secondly, The *continuation* of our *Justification* depends upon it. And as his *Intercession* is the virtuall *continuation* of his Sacrifice; so is it the *continuing*

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cauſe of our *juſtification*: which though it be an act done once, as fully as ever, yet is it done over every moment, for it is continued by acts of *free Grace*, and ſo renewed actually every moment. There is a *ſtanding in Grace* by Chriſt ſpoken of *Rom.* 5. 2. as well as a firſt *acceſſe by Chriſt*, and that *ſtanding in Grace*, and continuing in it, is afterwards, *verſ.* 11. attributed to his *life*, that is, as it is interpreted, *Heb.* 7. 25. his *living ever to intercede*. We owe our *ſtanding* in grace every moment, to his *ſitting* in Heaven, and interceding every moment; There is no freſh act of juſtification goes forth, but there is a freſh act of interceſſion: & as though God created the World once for all, yet every moment he is ſaid to create, every new act of providence being a new creation; ſo likewiſe to juſtifie continually, through his continuing out free grace to juſtifie as at firſt, and this Chriſt doth by continuing his interceſſion: he continues *a Prieſt for ever*, and ſo we continue to be juſtified forever.

3. There is hereby a *full ſecurity given us of juſtification to be continued for ever*. The *danger* either muſt lie in *old ſinnes* comming into *remembrance*, or elſe from

ſinnes

sinnes newly to be committed. Now first, God hereby takes order, that *no old sinnes shall come up into remembrance*, to trouble his thoughts, (as in the old Law, after the Priests going into the Holy of Holies, their sinnes are said yet to have done, *Heb.* 10. 3.) and to that end it was that he placed *Christ* as his *Remembrancer* for us, so neer him, to take up his thoughts so with his obedience, that our sinnes might not come into minde: not that God needed this helpe to put himselfe in minde, but only for formality sake, that things being thus really carried between God and Christ for us, according to a way suiting with our apprehensions, our faith might bee strengthned against all suppositions and feares of after reviving our guilts. Looke therefore, as God ordained the *Rain-bow* in the Heavens, that when he lookt on it, he might remember his Covenant, never to destroy the world againe by water; so hee hath set Christ as the Rain-bow about his Throne. And looke as the *Bread* and *Wine* in the Lords Supper are appointed on *Earth* to *shew forth Christs death*, as a Remembrancer to us; so is *Christ himselfe* appointed in *Heaven* to shew forth his

his death really, as a *Remembrancer* thereof to his Father; and indeed, the one is correſpondent to the other: Only the Papiſts have perverted the uſe of the Lords Supper, by making it on earth, a *commemorative ſacrifice* to God, when as it is a *Remembrancer* thereof to men: and beſides, their Prieſts herein doe take upon themſelves this very office of preſenting this ſacrifice to God, which is proper onely to Chriſt in Heaven; But God when he would make ſure not to be tempted to remember *our ſins any more*, nor trouble himſelfe with them, hath ſet his Chriſt by him to put him in minde of his ſo pleaſing an offering. So the High-Prieſts going into the Holy of Holies, was *for a memorial*, and therein the Type of Chriſt. And this is plainly and expreſly made the uſe of this execution of his Prieſtly Office in Heaven, *Heb.* 8. where the Apoſtle having diſcourſed of that *part* of his Office (as the chiefe thing hee aimed at in this Epiſtle, *verſ.* 1. and of the neceſſity of it, *verſ.* 3, 4, and 5. and *excellency* of it, in this reſpect, *verſ.* 6.) hee then ſhewes, how from thence the *new Covenant* of pardon came to be ſure and ſtedfaſt, that *God will remember our*

ſinnes

sinnes no more, verſ. 12. which hee there brings in as the proper uſe of this Doctrine, and of this part of his Prieſthood.

2. As by reaſon of interceſſion, God remembers not old ſinnes, ſo likewiſe *he is not provoked by new.* For though God when hee juſtifies us ſhould forgive all old ſinnes paſt for ever, ſo as never to remember them more, yet new ones would breake forth, and he could not but take notice of them: and ſo, ſo long as *ſinne continues*, there is need of a *continuing interceſſion.* Therefore for the ſecuring us in this, it is ſaid, *Rom.* 5. 10. *That if when we were enemies, wee were reconciled to God by the death of his Son; much more, being reconciled, we ſhall bee ſaved* [*by his life.*] Where we ſee, that his *Death* is in ſome more ſpeciall manner ſaid to procure *reconciliation* at *firſt* for ſinnes of *unregeneracy*, and to bring us to Chriſt; but then his *life* and Interceſſion, or *living to intercede*, is ſaid to *keep God and us friends*, that wee may never fall out more. What Chriſt did on *earth*, doth more eſpecially procure *reconciliation* for *ſinnes* which we doe in the *ſtate of nature*; ſo as notwithſtanding

ding them, GOD reſolves to turne us from that ſtate, and draw us to Chriſt: But ſinnes which wee commit *after converſion*, (though pardoned alſo by his death) yet the *pardon* of them is more eſpecially attributed to his *life and interceſſion*, as a daily preſervative, a continuall plaiſter (as ſome call it) to heale ſuch ſinnes. So that it would ſeem, that God out of his eternall love doth bring us to Chriſt, and drawes us to him through the beholding the reconciliation wrought by his death, and ſo gives us at firſt converſion, unto Chriſt; and wee being brought to him, he ſprinkles us with his blood; and then God ſayes to him, Now doe you looke to them, that they and I fall out no more. And to that end Chriſt takes our cauſe in hand by that eternall Prieſthood of his; and from that time begins more eſpecially to intercede for us. And thus ſinnes after the ſtate of grace, may bee ſaid more eminently to be taken away by that part of his Prieſthood, which hee now in Heaven performes. That place alſo, 1 *John* 2. 1, 2. ſeemes to make this the great end of Interceſſion, [*If any man ſinne*, (that is, if any of the company of Beleevers, to whom

whom alone he wrote) *we have an Advocate with the Father:*] ſo as Interceſſion principally ſerves for ſinnes to come or committed after grace received. Thus alſo in his prayer, *Iohn* 17. which was left as a *patterne* of his Interceſſion in Heaven, he prayes for his Elect as Beleevers, *I pray for them* [*that ſhall beleeve*] *through their word*; Not but that ſinnes after converſion are taken away by his death; and ſinnes before it, by his Interceſsion alſo: for Chriſt interceded for thoſe who crucified him, and by vertue of that Interceſſion, thoſe three thouſand were converted, (as was obſerved.) But the meaning only is, that yet more eminently the work of reconciliation for ſinnes before converſion, is attributed to his death; and for ſinnes after converſion, to his Interceſſion: Even as the Perſons of the Trinity, though they have all alike hand in all the workes of our ſalvation; yet we ſee that one part is attributed more to one Perſon, and another to another.

A 3. ſort of reaſons why *God* ordaind this work of *Interceſſ.* to accompliſh our ſalvatiõ by, do reſpect *Chriſt* himſelf, whoſe *honor* & glory, and the *perpetuation* of it

in our hearts, God had as well in his eye in the ordering all the workings of our ſalvation, as *much* as his owne, *That all might honour the Sonne as well as the Father*, as Chriſt himſelfe ſpeakes. Now therefore for the maintaining and upholding his glory, and the commings in thereof, did God ordaine after all that he had done for us here below, this worke of Interceſſion in Heaven, to be added to all the reſt, for the perfecting of our ſalvation. As

Firſt, it became him, and was for his honour, that none of his Offices ſhould be vacant or lye idle, and he want employment in them: All Offices have worke to accompany them, and all *work* hath *honour* (as its reward) to ariſe out of it. And therefore when he had done all that was to be done on earth, as appertaining unto the *merit* of our ſalvation, hee appoints this ful and perpetuall worke in Heaven, for the appplying and poſſeſſing us of ſalvation, and that as a Prieſt, by praying and interceding in the merit of that one oblation of himſelfe. God would have Chriſt never to be out of office, nor out of work. And this very reaſon is more then intimated, *Heb.* 7.

24, 25. *This man, because he continueth ever, hath an unchangeable Priesthood,* (or, as *vers.* 21. expounds it) *for ever.* And the worke of his Priesthood is interpreted, *vers.* 5. to be *ever to make intercession.* The meaning is, that God would not have him continue to bee a Priest in title onely, or in respect onely of a service past, and so to have onely the honour of Priesthood perpetuated to him out of the *remembrance* of what hee *once had done,* (as great Generals have, even in time of peace, the glory of some great battaile fought, continued to them in their titles, or rewards for ever:) But God would have him have as the renown of the old, so a perpetuall spring of honour by new worke, and employment in that office which he is continually a doing, so to preserve the verdure of his glory ever fresh and greene, and therefore ordained a continuall work for him. And the summe of the Apostles reasoning is this, That seeing *himselfe* was to be *for ever*, so should his worke and Priesthood be, that so his honour might be for ever: So *vers.* 28. concludes it, *Consecrated* or *perfected for evermore.*

Secondly

Secondly, for the ſame reaſon alſo, it became him that the whole worke of our ſalvation firſt and laſt, and every part of it, every ſtep and degree of accompliſhment of it, ſhould bee ſo ordered as he ſhould continue ſtill to have as great and continuall a hand in every part even to the laying of the top ſtone thereof, as he had in laying the firſt foundation and corner ſtone thereof. And this you have expreſſed, *Hebr.* 12. 2. *Looking to Ieſus the beginner* and *perfecter of our faith.* Two things had beene ſaid of him, as two cauſes of two effects, and we muſt looke to him in both. 1. He is to be looked at, as dying, (*enduring the Croſſe*) as there he is ſet forth. 2. As *ſitting at Gods right hand*, and *interceding*; (as that whole Epiſtle had repreſented him.) Wee are to looke at theſe two as cauſes of a *double effect*: to looke at his *dying*, as that which is the beginning of our *faith*, (ſo according to the Greeke, and the margent of our Tranſlation) and at his *ſitting at Gods right hand*, as an Interceſſour, for the *finiſhing of our faith* thereby; and ſo of our finall ſalvation. For as *Chriſts worke* began in his life and death; (which is put for

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all his obedience here below) ſo our *firſt beleeving* (as was ſaid) begins by vertue of his *death* at firſt: and as his worke *ends* in his *interceſſion*, and ſitting at God his right hand; ſo anſwerably is our *faith* and *ſalvation perfected by it*, that thus he might be left out in nothing, but be the *Alpha* and *Omega*, *the Beginning and the Ending*, to whom be glory for *ever*. So that we are to looke upon our Mediator, CHRIST, as doing as much *worke* for us in *Heaven* at this inſtant, *as* ever he did on *Earth*: here *ſuffering*, but there *praying*, and *preſenting* his ſufferings. All his worke was not done, when hee had done here: that worke here was indeed the harder piece of the two, yet ſoone diſpatched; but his worke in Heaven, though ſweeter farre, yet lies on his hands for ever: therefore let us leave out none of theſe in our beleeving on him.

Chap. IV.

The second Head. *The great security the consideration of Christs* Intercession *affords to faith for our* Justification, *shewed* 1. *By way of* evidence. *By two things.*

And so I come (as in the former I have done) to shew what strong grounds of *security* and *triumph* our faith may raise from this last act, namely, Christs Intercession for us, in the point of justification; *Who shall condemne? It is Christ that intercedes:* And this was the second generall propounded; and therein to proceed also according to the Methode taken up in the former.

1. What assurance by way of *evidence* this doth afford unto faith of *non-condemnation.*

2. What *powerfull efficacie* and *influence* this must bee of, that *Christ intercedes.*

First,

First, to handle it by way of evidence.

That Christ intercedes, is a strong evidence to our Faith by two demonstrations.

1. From the very intent and scope of the *worke* of Intercession it selfe, and what it is ordained by GOD to effect.

2. From the end of Jesus Christ himselfe, who lives in Heaven on purpose to *intercede for us.* Our salvation it is both *Finis operis*, the end of the worke, and *finis ipsius operantis*, in some respect the end of Christ himselfe the Interceder; and both these doe lay the greatest engagement that can be upon Christ to accomplish our salvation through his intercession.

1. For the worke it selfe, Intercession you have seene is a part of the office of Christs Priesthood, as well as his dying, and offering himselfe: Now all the workes of Christ are and must be perfect in their kinde, (even as Gods are, of which sayes *Moses*, *Deut.* 32. 4: *His worke is perfect*) for otherwise he should not be a perfect Priest. Now the perfection of every worke lyes in order to it,

end for which it is ordained; so as that work is perfect that attaines to such an end as it is ordaind for, & that imperfect, which doth not. Now the immediate direct end of Christs Intercession, is the actuall salvation of Beleevers, Elect, and persons whom he dyed for. The end of his death is *Adoptio juris*, purchasing a right unto salvation; but of Intercession, *procuratio ipsius salutis*, the very saving us actually, and putting us in possession of Heaven. To this purpose, observe how the Scripture speaks concerning Christs death, *Heb.* 9.12. *He entred into Heaven having obtained Redemption*, or *found* redemption, that is, by way of right, by procuring full title to it. But of his Intercession, it sayes, (*Heb.* 7.25.) that by it Christ is able *to save to the utmost them that come unto God by him*: that is, actually to save, and put them in possession of happinesse: that is made the end and scope of Intercession there; and that phrase [εἰς τὸ παντελὲς] *to the utmost*, notes out a *saving indeed*, a doing it (not by halves, but) wholly, and throughly, and *compleatly*: εἰς τὸ παντελὲς is to save *altogether*, to give our salvation its *last* act and complement, that is the true force of

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the phrase, even to effect it, to the last of it, all that is to be done about it. Thus also *Rom.* 5 9. and 10. *We are justified by his death, but* [*saved*] (namely, compleatly) *by his life*, (that is) his *living to intercede*. So that the very salvation of Beleevers is it that is the worke [τὸ ἔργον,] of Christs Intercession.

Now what security doth this afford? for to be *saved* is more then *justified*; for it is the actuall possessing us of Heaven. So then, doe but grant that Christs *Intercession* is as perfect a work in its kinde as Christs death in its kinde; and you must needs bee saved. The perfection of Christs death, and the worke thereof, wherein lay it, (as on Christs part to be performed) but in this, that hee should lay downe a Ransome sufficient to purchase salvation for such and such persons as God would save? and so the perfection of it lyes in the worth and *sufficiencie* of it, to that end it was ordained for: it being a perfect Sacrifice in it selfe, *able* to purchase eternall Redemption for us, and to make us *salvable* against all sinnes, and the demerits of them, and to give us *right* to Heaven: and had it wanted a

graine of this, it had then beene imperfect. Now then answerably, for intercession, the comfort of our soules is, that the proper worke that lyes upon Christ therein, is the compleat saving those very persons, and the *possessing* them of Heaven, this is the τὸ ἔργον, the proper worke thereof. To outvie the demerits of our sinnes was the perfection of his death, but to *save our soules* is the end and perfection of his Intercession; Our *sinnes* are the object of the one, and our *soules* of the other. To that end was intercession added to his death, that wee might not have a *right* to Heaven in vaine, of which wee might be dispossessed. Now therefore upon this ground if Christ should faile of our soules salvation, yea, but of any one degree of glory (purchased by his death to any soule) which that soule should want, this work of his would then want and fall short so much of its perfection: that place in *Heb.* 7. sayes not only that Christ will doe his utmost to save, but *save to the utmost.*

You may say, My infidelity and obstinacie may hinder it, though Christ doth what in him lyes.

Well, but Intercession undertakes the

work absolutely: For Christ prayes not conditionally in Heaven, *If men shall beleeve*, &c. as we doe here on earth; not for propositions onely, but for persons; and therefore he prayes to cure that infidelity. Now as if a Physitian undertakes to cure a mad man (if hee knowes what he doth) he considers the madnesse of his Patient, and how he will teare off what is applyed, and refuse all Physicke; hee therefore resolves to deale with him accordingly, and so to order him as he shall not hinder that helpe which he is about to afford him; and so upon those tearmes hee undertakes the cure: Even so doth Christ when by intercession hee undertakes to save us sinners; he considers us what we are, and how it is with us, what unbeleef is in us, yet undertakes the matter, and so to save us is the scope and end of this his work, which if he should not accomplish, he after all this should not be a perfect Priest. It was the fault that God found with the *Old Priesthood*, that it *made nothing perfect*, *Heb.* 7. 19. & therefore, *ver.* 12. the *Law was changed*, and the *Priesthood was changed* together with it (as there you have it.) Now in like manner Christs Priesthood should

be imperfect, if it made not the Elect perfect, and then God must yet seeke for another Covenant, and a more perfect Priest; for this would be found faulty, as the other was. So then our comfort is, if Christ approve himselfe to be a *Perfect Priest*, wee *who come to God by him* must be perfectly saved. It is in this office of his Priesthood, and all the parts of it, as in his Kingly office: The work of his Kingly office is to subdue all enemies, to the last man, even fully to doe the thing; and not onely to have power, and to goe about to doe it: so as if there should be any one enemy left unsubdued, then Christ should not be a perfect King. The same holds in his Priestly office also; hee should not be a perfect Priest, if but one soule of the Elect, or those hee intercedes for, were left unsaved. And this is indeed the top and highest consideration for our comfort in this argument, that Intercession leaves us not till it hath actually and completly saved us; and this is it that makes the Apostle put a further thing upon Intercession here in the Text, then upon that other his *sitting at Gods right hand*. So as we are in this respect as sure of attaining unto

the utmoſt glory of our ſalvation, as Chriſt to have the full honour of his Prieſthood. A man ſaved is more then juſtified; and Chriſt cannot reckon his worke, nor himſelfe a perfect Prieſt, untill we are ſaved. *Who ſhall condemn? It is Chriſt that intercedes.*

Beſides, the conſideration of the nature and ſcope of this *work it ſelfe*, which Chriſt upon his honor of acquiting himſelfe as a *Perfect Prieſt*, hath undertaken; There is in the ſecond place a farther conſideration that argues him engaged by a ſtronger obligation, even the loſſe of his owne honour, his office and all, if he ſhould not effect ſalvation for thoſe that come to God by him; ſo much doth it concerne him to effect it. Of all the works that ever he did, he is moſt engaged in this; it will not onely be *the loſſe of a buſineſſe* which concernes him, and of ſo much work, but *himſelfe* muſt bee *loſt* in it too: And the reaſon is, that he intercedes as a *Surety*. He was not only a *Surety on Earth* in dying, (and ſo was to looke to doe that worke throughly, and to bee ſure to lay downe a price ſufficient, or elſe himſelfe had gone for it: hee pawned in that worke, not

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onely his honour, but even his life and ſoule to effect it, or loſe himſelfe in it) but he is a *Surety* now alſo in Heaven, *by interceding*. This you may find to be the ſcope of *Heb.* 7. 22. by obſerving the coherence of that 22. *verſ.* (whereinhe is called a *Surety*) with *verſ.* 23, 24, 25. that title and appellation is there given him, in relation unto this part of his Office eſpecially. And although it holds true of all parts of his Office whatſoever; yet the coherence carries it, that *that* mention there of his being a *Surety*, doth in a more ſpeciall manner referre unto his Interceſſion, as appeares both by the words before, and after: In the words before, (*verſ.* 21.) the Apoſtle ſpeakes of this his *Prieſthood which is for ever*, and then ſubjoynes, (*verſ.* 22.) *By ſo much was Ieſus made a Surety of a better Teſtament:* and then after alſo he diſcourſeth of, and inſtanceth in his Interceſſion, and his continuing a Prieſt for ever in that worke: So *verſ.* 23, 24, 25. *Wherefore he is able to ſave to the utmoſt, ſeeing hee ever lives to make Interceſſion:* Yea, he is therefore engaged to ſave to the utmoſt; becauſe even in *interceding* (for which hee is ſaid there

to live) hee is a Surety.

He was a Surety on earth, and is a Surety ſtill in Heaven; onely with this double difference, which ariſeth firſt from the different things which he undertook for then, whileſt on earth, and for which now he undertakes in Heaven: That on earth he was a Surety to *pay a price* ſo ſufficient, as ſhould ſatisfie Gods juſtice; which having paid, hee was diſcharged (in that reſpect, and ſo far) of that Obligation, and his Bond for that was cancelled, but ſo as ſtill he remaines a Surety, bound in another Obligation as great, even for the bringing to ſalvation thoſe whom hee dyed for; for their perſons remained ſtill unſaved, though the debt was then paid: and till they be ſaved, he is not quit of this ſuretiſhip and engagement. And 2. theſe two Surety-ſhips do differ alſo by the differing *Pawns* which he was engaged to forfeit, by failing in each of theſe works: for the payment of our debt, his *ſoule* it ſelfe lay at the ſtake, which he offered up for ſin; but for the ſaving of the perſons, all his honour in Heaven lyes at ſtake: *Hee lives to intercede*; Hee poſſeſſeth Heaven upon theſe tearmes, and it is one end of his life,

e; ſo that as hee muſt have ſunke under Gods wrath if hee had not paid the debt, (his ſoule ſtanding in our ſoules ſtead) ſo hee muſt yet quit Heaven, and give over living there, if he brings us not thither. It is true, he intercedes not as a *Common perſon*, (which relation in all other fore-mentioned acts he ſtill bore; Thus in his death hee was both a Common perſon, and a Surety repreſenting us, ſo as we dyed in him; ſo likewiſe in his Reſurrection wee aroſe with him, and in his Aſcenſion we aſcended, &c. But yet hee intercedes not under that relation, namely, not as a Common perſon;) for wee muſt not, cannot be ſaid to intercede in him, for this laſt worke lay not upon us to doe. Hee doth it wholly for us indeed, but not in our ſtead, or as that which wee ſhould have done, though on our behalfe; for it being the laſt, the crown of all his works of mediatiō, is therfore proper to him as Mediator, and his ſole worke as ſuch. Thus in like manner the firſt work of Incarnation, & anſwerably the laſt of Interceſſion, in neither of theſe was Chriſt a Common perſon repreſenting others, though a common Saviour of others in theſe; for the

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one was the foundation of all, the other the accomplishment of all, and so proper onely to himselfe, as Mediatour. But although he intercedes not as a Common person, as representing us in what wee were to have done for our selves, yet so as that other relation of a *Surety* is continued still in that worke; he stands engaged therein as an Undertaker for us, and so as a *Surety, intercedes:* Such as *Judah* was for *Benjamin, Gen.*43.9. *I will be surety for him: of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me beare the blame for ever:* So sayes Christ for us. And therefore *Sponsio*, or *undertaking* for us, is by Divines made a great part of this part of his office. Now the consideration of this may the more secure us; for the more peculiarly and solely it is his work, the more his honour lies at stake, and the more he will set himselfe to effect it; yea and being by way of *Suretiship*, it concernes him yet more neerely, for he hath engaged, and (if he should faile) might even lose that honour which he hath now in heaven.

CHAP.

Chap. V.

The prevalencie *of Christs Intercession, and the powerfull* influence *it hath into our salvation: Demonstrated, first, from the* greatnesse *of Christ, and his favour with God.*

THus we have heard what matter of support to our faith (by way of *evidence*) this must needs afford, that Christ *intercedes*. Let us consider now, what further assurance will arise to our faith, from the *influence* which Christs Intercession must needs have, to effect and carry on our salvation to an assured issue. The work of Intercession being effectually to procure our salvation, and to continue the pardon of our sinnes, and hold us in favour with God: therefore the *influence* and energy it hath herein, must needs lie in that *potency* and *prevalency* which this Intercession of Christ hath with God, to obtaine any thing at his hands for us, and so to continue his favour towards us. Now to raise up our apprehensions, how potent and preva-

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lent this Intercession of Christ must needs be, let us consider both the *Person interceding*, namely, *Christ*; and the *Person with whom* Christ intercedes for this favour, which is, *God*; the one the Son, the other the Father; and so the *greatnesse* of Christ with *God*, and the *graciousnesse* of God to *Christ*; together with the oneness of wils, and unity of affections in them both: So that Christ will be sure to ask nothing, which his Father will deny; and his Father will not deny any thing, which he shall ask.

Now first for the *greatnesse* of *Christ* the Intercessor, that is, his *greatnesse with God* the Father. This is often urged in this Epistle to the *Hebrews*, to perswade confidence in us, in this very point in hand: Thus *Heb.* 4. 14, 16. *Seeing wee have a* [*great*] *High-Priest, let us come boldly*: And whilst *Great* and *Priest* are thus joyned together, the more comfort and boldnesse we may have, the greater he is: For he is a *Priest* in relation to his dealing with God for our pardon; as he is a *Priest*, he deales in nothing else; and the greater the person is, who useth his interest herein the better, the sooner hee will prevaile. And he is there said to be

Great, because great with God, in prevailing with him; and indeed so great, as it is impossible but he should prevaile. It was the greatnesse of his person, which did and doth put such an influence into his death, that it was (as you heard) a *price*, more then enough, to satisfie Justice, even to overflowing: And therefore *Who shall condemne? It is Christ that dyed.* And the greatnes of his person must needs have as much influence to make Intercession prevalent. In a matter of *Intercession*, the person that intercedes prevailes more then any other consideration whatsoever. We see what great friends doe procure oftentimes with but a word speaking, even that which money, no nor any thing else could have obtained. Now Christ must needs be great with God in many respects.

First, in respect of the neerenesse of alliance to him, He is the *naturall* Sonne of God, God of God, and therefore certain to prevail with him. This is diligently still put in, almost in all places, where this part of his Priesthood (his *Intercession*) is mentioned in his Epistle to the *Hebrews*. So in the 4. of the same Epistle, *ver.* 14. *We have a great High Priest*

entred into the Heavens, Jesus, [*the Sonne of God.*] So *Heb.*7.25.and 28.*ver.*compared, the Apostle having said, *ver.* 25. that *He is able to save to the utmost, seeing he ever lives to make Intercession*; he doth *verse* 28. devolve this ability of his to save (ultimately) upon his being the *Son:* thus in the 28.*ver.*in the end of that discourse, this is made as the Basis of all: [*The Law (saith he) makes men High Priests which have infirmity*] (which infirmity or disability of theirs, is mentioned in opposition unto what he had just before spoken of the great *ability* of this our High-Priest in his interceding, *ver.* 25. in those words, *He is* [*able*] *to save to the utmost.*) Those Priests whom the Ceremoniall Law made, (*Aaron* and his sonnes) are unable to save, they have infirmity: Now what is it in him that makes this difference, and him so able above what they were? *The word of the Oath makes the* [*Sonne*] (sayes he) *who is perfected* (as you have it in the Greek, and margent) *for evermore.* He mentions this his Son-ship principally in relation to his Intercession, which there he had discourſed of. Intercession is a carrying on our salvation in a way of

grace and favour, as his *death* was by way of *ſatisfaction*. And anſwerably it may be obſerved in the Scripture, that as the *all-ſufficiency* of the *ſatisfaction* of his *death*, is ſtill put upon his being *God*; and ſo upon the *greatneſſe of his Perſon* conſidered in *reſpect of his nature* or *eſſence*, namely, his *God-head*: So in like manner, that the *prevalency* of his *Interceſſion* is founded upon the *nearneſſe* of his *relation* unto God, his *alliance* to him, and the *being* his *Sonne*. Thus for the firſt. When *Redemption* is ſpoken of, the *ſufficiency* of the *price* is eminently put upon his *God-head*, [*The blood of God*,] Thus alſo *Heb.* 9. where when he had (*verſ.* 12.) ſhewn how Chriſt had purchaſed and obtained a *perfect redemption*, he then argues the ſufficiency of it from his *God-head*, *Verſ.* 13, 14. *For if the blood of Buls and of Goats, and the aſhes of an Heifer, ſprinkling the unclean, ſanctifieth to the purifying of the fleſh: How much more ſhall the blood of Chriſt, who* [*through the eternall ſpirit*] *offered himſelfe, &c.* The *eternall ſpirit* is his *God-head*. Thus anſwerably when he ſpeaks of the prevailing of his Interceſſion in Heaven, he puts it upon his *Sonne-ſhip*,

[*Jesus the Son,*] he mentions the nearnesse of the relation of his person to God, as being that which drawes with it that great respect of favour and grace, he being by this great with God, as great in himselfe. All matters of Intercession are carryed we know by way of favour: And therefore look how prevalent in a way of merit, his being *God* makes his *death* in its kinde; no lesse prevalent doth his being the *Sonne of God*, make his *Intercession* in its kinde, namely, in a way of obtaining grace and mercy: yea so prevalent of it self it is, that we might build upon it alone, even as much as upon his death. And indeed, Christ intercedes not onely in the vertue and strength of his satisfaction, (though in that also) and of his obedience to his Father: but also in the strength of his relation as *a Son*, who pleads his own grace and interest in God, as he is his Sonne; which is a consideration that doth alwayes *actually* exist and abide: Whereas his obedience (though perfect) was but once *offered up*, and its existence is but *virtuall*; but he continues *a Son for ever*, not virtually onely, but actually. And therefore it is added in that seventh to the *Hebrews*, *ver. last*,

that the *Goſpell ordained the Sonne* [*perfected for ever.*] The meaning whereof is, that he is not onely a Prieſt perfected in the time paſt by that perfect offering once made, but in that he is the Son, he remains a *perfect Prieſt for ever*, for time to come: whom therefore no imperfection in his office, no failing or miſſing of his ſuits can befall. So as if it could be ſuppoſed that his obedience (becauſe paſt ſo long agoe) might be forgotten; yet never this, that he is a *Son*: That for ever abides, and of it ſelfe were enough to prevaile. And how effectuall muſt the Interceſſion of ſuch a Son be, who is ſo great a Son of ſo great a Father, equall with him, and the expreſſe Image of his Perſon? never any Son ſo like, and in ſo peculiar a tranſcendent manner a Son, as the relation of Son-ſhip among men is but a ſhadow of it. Chriſt is *one* with his Father, as himſelfe often ſpeaks; and therefore if his Father ſhould deny him any thing, he ſhould then ceaſe to be one with him, he muſt then *deny himſelfe*, which God can never doe. He is in this reſpect [*the Beloved*] as he is called, *Epheſ.* 1. 6. as on whom (originally and primarily) all the beams of Gods love doe fall. *Solomon*

(*the*

(the type of Christ) was *the beloved of God*, 2 *Sam.* 12. 24. and had his name from thence, (namely) *Iedidiah*, that is, *beloved of the Lord:* And to shew how beloved he was, God, when he came first to his kingdome, bade him *aske what he should give him*, 1 *King.* 3. 5. Now the like God sayes to Christ, when come first to his Kingdome also, *Psal.* 2. 8. *Aske of me and I will give thee*; namely, when *he had set him as King on his holy hill*, *ver.* 6. And of him he sayes, *This is my well-beloved Son in whom I am well pleased, heare him.* God bids us therefore, and upon that respect to *heare him*; and that speech was but the eccho of his own heart, in that he himselfe is so well pleased with him for this that he is his Son, as he himselfe will heare him in every thing, yea, and is so pleased with him, as that although CHRIST had never dyed, nor obeyed the Law; yet simply, because he is his Sonne, he hath so full an acquiescency of all desires in him, and complacency of delights, that he could deny him nothing. How prevalent then must CHRISTS Intercession needs be, though there were nothing else to be considered?

And that God had indeed this as one main consideration, upon which he made him a Priest thus to intercede, those words doe testifie, *Heb.* 5! 5, and 6. *He that said unto him, Thou art my Sonne, this day have I begotten thee; As he saith also in another place, Thou art a Priest for ever, after the order of Melchisedec:* These latter words are not onely a Paraphrase (as some think) meerly to shew that [*He*] *that said, Christ was his Son,* said also, *He was a Priest;* but it is to shew the foundation of his call to that office. The great consideration that fitted him for it, was, that he was Gods Soune; especially that fitted him for that part of his Priesthood, which was to remain *for ever,* (of which that 110. *Psal.* and the Epistle to the *Heb.* doe especially speak.) Neither is the meaning of the fore-cited place only to shew that in that he was Gods Son, it was his birth-right to be a Priest: so as if God would have any Priest at all, it must be he: And so upon that consideration, he that said to him, *Thou art my Sonne,* said, *Thou art a Priest;* and that being his right, he therefore called him to it, because he was *his Sonne,* (for according to the Law of Na-

ture, the eldest in the family was to be Priest; and so Christ, even as God-man, being *the first-born of every creature*; and the naturall first begotten Sonne of God, had right to be the prime leader of that great *Chorus* in that eternall worship in heaven:) That (I say) is not all the meaning of those words, nor all that God considered in it, when he thus ordained him to be a Priest; but he had a further and more peculiar respect unto this especiall part of his Priesthood, his *Intercession*, (as that clause *for ever* imports) as for which, he being his naturall Sonne, so nearly allyed to him, would transcendently fit him, and give such an omnipotent prevalencie and effectualnesse to his requests, that he would be the most absolute perfect Priest for ever, (in this respect) that could be: That as God himselfe is perfect, and his power irresistible, so his Priesthood through this relation might be perfect also, and his requests undenyable. Thus did God order it to strengthen our faith. And that indeed God did consider this relation of his to him to this very end is evident by that of the second *Psal.* (out of which that saying [*Thou art my Sonne*] is cited)

ver. 7, and 8. *Thou art my Sonne, this day have I begotten thee*: and what follows? *Ask of me and I will give thee, &c.* Hee connects both these together, namely, Intercession, (that part of his Priestly office of asking) with his Son-ship, for that is it which moveth God to grant all that he asks. God loves Christ as he loves himselfe, and therefore can deny him nothing, as he cannot deny himselfe. And so by the way, this cleares the ground of the Apostles quoting those words of the second *Psal.* in the 5. to the *Hebrews* as a proofe of Christs call to the Priesthood, which Interpreters have been troubled how to make out; for (as you have seen) that speech [*Thou art my Sonne, aske, &c.*] is all one as if he had said, *Thou art a Priest*; and so was as fit and full a place to prove his being a Priest in the holy Ghosts intent, as is that other quoted with it, out of the 110. *Psalme*, though uttered in more expresse words, *Thou art a Priest for ever*: Both speeches come to one, in both places; the holy Ghost especially aiming in both at that part of his Priesthood in heaven, his Intercession; in the one speaking of him *after he is set upon Gods hill*, as *King*: (So *Psal.* 2. *v.* 6)

and

and in the other, *after he is set downe at Gods right hand:* So *Psal.* 110. *ver.* 1, 2.) Yea, and this his favour with his Father, and Intercession alone, might have procured pardon for us sinners, but that Gods will was to have Justice satisfied.

And secondly, he intercedes not onely as a Sonne, (and in that respect a Priest perfect enough for ever) but also as a *Sonne* who hath been *obedient* to his Father, and hath done at his request, and for his sake, the greatest service for him, and the most willingly that ever was done: And you all know how much former services done, doe alwayes forward suits. In the 5. of the *Hebr.* *ver.* 8, 9, 10. it is said, that *though he were a Sonne, yet learned he obedience*, and thereby *became perfect.* The Apostle had said in the verses before, that in respect of his being his Sonne, God had called him to this Office, as one that was thereby sufficiently qualified to bee a Priest that might prevaile; and yet in these verses hee further addes, that though hee was a Sonne, (and in that respect a Priest perfect enough) yet hee was to bee *obedient* also, and thereby yet to become in a

further respect a perfect High-Priest also, even in respect of service done, and obedience performed. And so shewes that he comes to have a further perfection and power of prevailing in his Priestly Office added to that relation of Sonne-ship, spoken of *ver.* 5. And therefore it followes, that hee *being thus become perfect*, namely, through his obedience, *hee became Author of eternall salvation unto all them that obey him, called of God an High-Priest for ever, &c.* That therefore which makes him yet more potent, (that he may be sure to prevaile) is his obedience, and service done; and this alone also were enough to carry any thing. And both these considerations of his Sonne-ship and obedience, as giving an efficacie to his Intercession, you have also in that *Heb.* 7. from *vers.* 26. to 28. hee had spoken of the power of Intercession, *ver.* 24, 25. how he was *able to save to the utmost*; and then in the following *verses* hee shewes the ground of it, first in his fore-past *obedience*, *ver.* 26. 1. *Active*, *For such a High Priest became us, who was* [*holy, harmlesse, undefiled.*] And such a Priest hee was, and therefore able thus to save by his Intercession: For such

such an one who was holy, harmlesse, and no guile found in *his mouth*, what requests come out of such lippes, must needs be accepted. Then 2. hee mentions his *Passive obedience, ver.* 27. *Hee offered up himselfe once*, and thereby made so full a satisfaction, as he needed not to doe it but once; and in the strength of both these he intercedes: for to that purpose doth the mention of both these there come in. And then he addes that other which we before insisted on, that he is *the Sonne*, which followes in the next words, *vers.* 28. And accordingly you shall finde Christ himselfe urging this his obedience, as the foundation of all those his suits and requests for us that follow after. So in that last prayer, *Iohn* 17. (which is as it were a patterne or instance of his Intercession for us in Heaven) *I have glorified thee on earth, I have finished the worke thou gavest mee, ver.* 4. And whereas two things may be distinctly considered in that his *obedience*: 1. The *worth* of it, as a *price* in the valuation of *Iustice* it selfe: 2. The *desert* of *favour* and grace with God; which such an obedience and service done for his sake, might in a way of kind-

neſſe expect to finde at his hands: you may for your comfort conſider, that beſides what the worth of it as a price, which I ſhall urge in the next Chapter, might exact of Juſtice it ſelfe betweene two ſtrangers (as we uſe to ſay) he having well paid for all that he askes; hee hath moreover deſerved thus much grace and favour with his Father, in that this obedience was done for his ſake and at his requeſt; and this it calls for even in way of remuneration and requitall as of one kindneſſe with the like: That therefore his Father ſhould heare him in all the requeſts that ever hee ſhould make, yea ſo tranſcendent was the obedience which he did to his Father, in giving himſelfe to death at his requeſt, (and it was done at Gods ſole entreaty, *Loe, I come to doe thy will*) as he can never outaske the merit of this his ſervice. And (which may yet further encourage us herein) he hath nothing at all left to aske for himſelfe ſimply, for he hath need of nothing. So that all his favour remains entire, for to be laid forth for ſinners, and employed for them: and then adde this thereto, that all hee can aske for them, is leſſe, yea farre leſſe then the

ſervice

service which hee hath done to God comes to; our lives, and pardon, and salvation, these are not enough; they are too small a requitall. So that besides his *naturall* grace, and interest which hee hath with his Father, as he is his Son, (which can never be lessened) this his *acquired* favour by his *obedience* must needs make him prevaile, seeing it can never be requited to the full. Some Divines put so much efficacie in this; that they say, Christs very being in Heaven, who once did this service, and so putting God in minde of it by his very presence, is all that Intercession, that the Scripture speaks of; so sufficient they think this alone to be.

Chap. VI.

Secondly, the Prevalencie *of Christs Intercession, demonstrated from the* righteousnesse *of the cause hee pleades even in* Justice: *How forcible the* cry *of his* blood *is, himselfe* appearing *to* intercede *with it.*

BEsides favour and grace in all these respects, hee can and doth plead *Justice* and *righteousnesse*, and is able so to carry it: so you have it, 1 *Iohn* 2. 1. and 2. *ver. Wee have an Advocate with the Father, Iesus Christ* [*the righteous.*] An Advocate hath place onely in a cause of Justice, and this Christs Advocateship is executed by pleading his owne satisfaction: so it followes, *Who is a propiriation for our sinnes*; and can plead his owne righteousnesse so farre, that Justice it selfe shall be faine to save the worst of sinners. He can turne Justice it selfe for them, and handle matters so, as Justice shall be as forward to save them as any other Attribute. So that if God be said

to be *righteous in forgiving us our sinnes, if we doe but confesse them,* as (*Chap.* 1. of this 1. *Epist.* of *Iohn, vers.* 9.) then much more when *Iesus Christ the righteous* shall intercede for the pardon of them, as he addes in the second *ver.* of the ensuing *Chap.* and this if he will bee *just.* The worst Case hee will make a good one; not with colouring it over, (as cunning Lawyers doe) or extenuating things; but with pleading that righteousnesse, which being put into the opposite ballance, shall cast it for thee, be there never so many sinnes weighed against it: Yea, and he will be just in it too, and carry all by meer righteousnesse and equity.

In the explication of this Branch, my purpose is not to insist upon the demonstration of that *All-sufficient fulnesse* that is in Christs satisfaction, such as may in justice procure our pardon and salvation, (because it will more fitly belong to another Discourse) but I shall absolve this point in hand by two things which are proper to this head of *Intercession.*

First, by shewing how that there is even in respect to Gods Justice a power-

full *voice* of *Interceſſion* attributed unto Chriſts *bloud*; and how prevalent that muſt needs be in the eares of the righteous God.

Secondly, eſpecially when Chriſt himſelfe ſhall joyn with that cry and *Interceſſion* of his blood, himſelfe in Heaven appearing and interceding in the ſtrength of it.

For the firſt, the Apoſtle *Heb.* 12. 24. doth aſcribe a voice, an appeale, an *Interceſſion* unto the blood of *Chriſt* in Heaven. *The bloud of ſprinkling* (ſayes he) [*ſpeaks*] *better things then the bloud of Abel.* He makes Chriſts very blood an Advocate to *ſpeake* for us, though Chriſt himſelfe were ſilent; as he ſayes in another caſe, *Abel, though dead, yet ſpeaketh, Heb.* 11. 4. Many other things are ſaid to *cry* in Scripture, (and I might ſhew how the cry of all other things doe meet in this) but Bloud hath the loudeſt cry of all things elſe, in the eares of the Lord of Hoſts, the *Iudge* of all the world, as he is in the 23. *ver.* of that 12. *Chap.* ſtyled. Neither hath any *cry* the eare of Gods juſtice more then that of *blood*; *The voyce of thy brothers blood* (ſayes God to *Cain*) *cryes unto me from the ground, Gen.* 4. 10.

Now

Now in that speech of the Apohle forecited, is the allusion made unto the bloud of *Abel*, and the cry thereof: And he illustrates the cry of Christs blood *for us*, by the cry of that blood of *Abel against Cain*, it *speaks better things then the bloud of Abel*: And his scope therein is by an *Antithesis* or way of opposition, to shew, that Christs *blood* calls for *greater good* things to be bestowed on us, *for whom* it was shed, then *Abels* blood did for *evill* things, and vengeance against *Cain*, *by whom* it was shed. For look how loud the blood of one innocent cryes for justice against another that murdered him; so loud will the blood of one righteous (who by the appointment and permission of a supreame Judge, hath been condemned for another) cry for his release and non-condemnation, for whom he dyed. And the more righteous he was, who laid down his life for another, the louder still is that cry, for it is made in the strength of all that worth which was in him, whose bloud was shed. Now to set forth the power of this cry of Christs blood with justice, let us compare it with that cry of *Abels* blood in these two things, wherein it

will be found infinitely to exceed it in force and loudneſſe.

Firſt, even the blood of the wickedeſt man on earth, if innocently ſhed, doth cry, and hath a power with Juſtice againſt him who murdered him. Had *Abel* murdered *Cain*, *Cains* blood would have cryed, and called upon Gods Juſtice againſt *Abel*: but [*Abels blood*] (there is an emphaſis in that) *Abels*, who was a Saint, and the firſt Martyr in Gods Kalender; and ſo his blood cryes according to the worth that was in him. Now *Precious in the ſight of the Lord is the death of his Saints*; and the blood of one of Them cryes louder then the blood of all Man-kinde beſides. Now from this I argue, If the blood of a Saint cryes ſo, what muſt the blood of the *King of Saints* (as Chriſt is called, *Revel.* 15.) then doe? If the blood of one member of Chriſts body, what will then the blood of the head, far more worth then that whole body? how doth it fill Heaven and Earth with out-cryes, untill the promiſed intent of its ſhedding bee accompliſht? And (as the Antitheſis carryes it) looke how the blood of *Abel* cryed for the ruine and condemna-

demnation of his brother *Cain*, so does Christs blood on the contrary for our pardon and non-condemnation; and so much the lowder, by how much his blood was of more worth then *Abels* was. This was the *Blood of* God; So *Acts* 20. *Who therefore shall condemne?*

But 2. *Christs* Blood hath in its cry here a further advantage of *Abels blood* attributed to it: For that cryed but from earth, *from the ground*, where it lay shed, and that but for an answerable earthly punishment on *Cain*, as he was a man upon the earth; but Christs blood is carryed up to Heaven: for as the High-Priest carryed the Blood of the Sacrifices into the Holy of Holies, so hath Christ virtually carryed his Blood into Heaven, *Heb.* 9. 12. And this is intimated in this place also, as by the coherence will appeare. For all the other particulars, (of which this is one) whereto hee sayes the Saints are come, they are all in Heaven: *You are come* (sayes hee, *vers.* 22.) *to the City of the living God, the Heavenly Hierusalem, and to an innumerable company of Angels, to the Church of the first borne who*

are

are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect: All which things are in Heaven; neither names hee any other then such: And then addes [*And to the blood of sprinkling which speakes, &c.*] as a thing both speaking in Heaven, and besprinkled from Heaven, yea, wherewith Heaven is all besprinkled, as the Mercie-seat in the Holy of Holies was, because sinners are to come thither. This Blood therefore cryes from Heaven, it is next unto God who sits Judge there, it cryes in his very eares: whereas the cry of blood from the ground is further off, and so though the cry thereof may come up to Heaven, yet the blood it selfe comes not up thither, as Christs already is. *Abels* blood cryed for vengeance to come down from heaven, but Christs blood cries us up into heaven: like to that voice *Rev.* 12.11. [*Come up hither:*] So *John* 17.24 *Where I am, let them be,* for whom this blood was shed.

But though this speaking, this voice, and Intercession, be attributed to his blood, yet it is but in a Metaphoricall and improper (though reall) sense: as also that this blood is in heaven, is spo-

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ken, though in a reall, yet not in a proper sense. Some Divines of all sides, both Popish and Protestant, would make the whole work of Intercession, to be onely *Metaphoricall*. It is true indeed, the voice and intercession of his blood apart considered, is but Metaphoricall, (I grant) and yet reall; such a voyce as those *groanes* are that are attributed to the *whole creation*, *Rom.* 8. 22. But Intercession as an act of Christ himself, joyned with this voyce of his blood, is most properly and truly such.

Therefore in the second place, adde to this *Christs* owne intercession also, which was the second thing propounded, That Christ by his owne prayers seconds this cry of his blood: that not only the blood of Christ doth cry, but that Christ himself being alive doth joyn with it: how forcible & prevalent must all this be supposed to be? The blood of a man slain doth cry, though the man remaine dead; even as of *Abel* it is said, (though to another purpose) *that being dead he yet speaketh*; but Christ liveth and appeareth: *Vivit, & in cœlũ cœlorũ venit*; he follows the suit, pursues the Hue and Cry of his blood himselfe. His being alive, puts a life into

to his death. It is not in this as it was in that other, the first *Adams* sin and disobedience. *Adam* although he himselfe had been annihilated when he dyed, yet he having set the stocke of our nature a going in propagation of children, his sin would have defiled and condemned them to the end of the world, and the force of it to condemne is neither further'd nor lessened by his subsisting and being, or his not being: it receives no assistance from his personall life, one way or other. And the reason is, because his sin condemnes us in a *naturall* and *necessary* way: but the death of Christ and his blood shed, these saving us in a way of *grace* and *favor* unto Christ himselfe and for his sake, that very being alive of Christ, *that* shed this blood, addes an infinite acceptation to it with God, and moves him the more to heare the cry of it, and to regard it. In a matter of favour to be done for the sake of another man, or in a suit or matter of justice that concernes another, who is interested in it, that mans being *in vivis*, his being alive, puts a life into the cause. If *David* would have respect to *Ionathan*, (when dead) in his children, he would much more if himselfe had been alive.

God

God made a Covenant with *Abraham*, *Isaac*, and *Iacob*, to remember their seed after them; And why? They are alive, and were to live for ever; and though dead, shall rise again. So *Christ* reasoneth from it, *Mat.* 22. 32. *I am the God of* Abraham, Isaac, and Iacob: *God is the God of the living* (sayes he) *and not of the dead*: and so, *though* Abraham *be ignorant of his children* (as the Prophet speaks) and should not intercede for them, yet because *Abrahams* soul lives, and is not extinct, (as the Sadducees thought) but shall live again at the resurrection; therefore God remembers, and respects his covenant with them, for he is a God of the living, and so his Covenant holds with them whilst they live. The old Covenant of the first Testament ran in the names of *Abraham*, *Isaac*, and *Iacob*, [*The God of Abraham, Isaac, & Iacob,*] but this new covenant runs in the name of Christ, *The God and Father of our Lord Iesus Christ*; so *Eph.* 1. 3. and so he becomes our God and our Father in him. And God being thus our Father, because Christs Father, and Christ (in whose name the Covenant runs) being *alive*, and God by Covenant the God of a living, not of a dead Christ;

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This therefore works effectually with him to respect his blood and hear the cry of it; and this, though Christ were absent, much more then when he is present also, and on purpose *appeareth in the presence of God for us*; as it is *Heb.* 9.24. He is alive, and so, able to follow his owne suit, and will be sure to see to it, and to second the cry of his bloud, if it should not be heard.

To illustrate this by the help of the former comparison begun; If as *Abels* bloud cryes, so also it proves that *Abels* soule lives to cry; that both his cause cryes and himselfe lives to follow it: So that the cry of *Abels* bloud is seconded with the cry of *Abels* soule that lives, how doubly forcible must this needs be? And thus indeed you have it, *Rev.* 6. 9. where it is said that [*the soules*] *of them which were slaine for the testimony which they held,* [*cryed*] *with a loud voyce, saying, How long, O Lord, holy and true, dost thou not avenge our blood?* Yea, see that not onely their blood cryes, but their soules live, and live to cry. And it is not spoken Metaphorically of their soules, but what is truly done by them now in heaven, it being mentioned to shew how and by what God

God was moved to bring vengeance on the Heathenish Empire of *Rome* that had shed their bloud. Now not onely Christs *soule* (as theirs) lives to cry, but his whole person; for he is *risen again*, and lives to intercede for ever. In the *Rev.* 1. *ver.* 18. Christ appearing to *Iohn*, when he would speak but one speech that should move all in him, he sayes but this, *I am he that liveth, and was dead*, and dyed for thee. And whose heart doth it not move, to read it with faith? and doth it not move his Father (think you) who was the chief cause and motioner of his death, to think, *My Son* that was dead, and died at my request for sinners, is now alive again, and liveth to intercede, and liveth to *see the travaile of his soule* fulfilled and satisfied? God pronounceth this upon it in that 53. of *Esay*, *ver.* 10. *By his knowledg* (or faith in him) *shall he justifie many*; even as many as he dyed for. *Who then shall condemne? Christ that was dead is alive, and liveth to intercede.*

CHAP.

Chap. VII.

Thirdly, The prevalency of Christs Intercession, and of his grace with his Father, demonstrated from the greatnesse and absolutenesse of his power, to doe what ever he asks.

A Third Demonstration both of Christs greatnesse with God, and his power to prevail for us, is taken from this, that God hath put all power into his hand, to doe what ever he will; hath made him his King to doe what pleaseth him either in Heaven, Earth, or Hell; yea to doe all that God himselfe ever means to doe, or all that God desires to doe: And certainly, if his Father had been so gracious to him as to bestow so high and absolute a soveraighty on him, as to accomplish & effect what ever he means to doe, surely his purpose was never to deny Christ any request, that he should after this make: he would never have advanced the Humane nature to that absolutenesse

luteneſſe elſe. Thoſe two great Monarchs made great grants and largeſſes, the one to *Eſther*, the other to *Herodias* daughter; but yet they were limited onely to the halfe of their Kingdoms: ſo *Mar.* 6. and *Eſth.* 5. 6. and the royall power in their Kingdomes, they meant ſtill to retaine and reſerve wholly to themſelves: But God having placed Chriſt on his Throne, bids him aske even to the whole of his Kingdome, for God hath made him a King ſitting on his Throne with him, not to ſhare halves, but to have all power in heaven and earth; *He hath committed all judgement to the Sonne*, to ſave and condemne what ever he will; and ſo farre as the Kingdome of God goes, or is extended, he may doe any thing. So *Iohn* 5. 21. *As the Father raiſeth up the dead, ſo the Sonne quickneth whom he will; for as the Father hath life in himſelfe, ſo hath he given to the Sonne to have life in himſelfe, ver.* 26. and hath in like manner *given authority to execute judgement alſo*, as the *Son of man*, (namely of himſelfe) *ver.* 27. as he had ſaid, *He had given him to have life in himſelfe, ver* 26. (not dependently, as we have, but inde-

pen-

pendently) ſo to execute judgement alſo, *ver.* 27. So that Chriſts will is as free, and himſelfe as abſolute a Monarch and King of himſelfe, as God himſelfe is. He indeed hath it not *à ſeipſo*, but *in ſeipſo*; not *à ſeipſo* originally, but from his Father; but *in ſeipſo* independently.

Now then, if he who is King, and may and doth of himſelfe command all that is done, as abſolutely as God himſelf doth, (I ſpeak in reſpect of the execution of things downward, by ſecond cauſes) if hee, over and above, to honour his Father, will ask all that himſelfe hath power to doe, what will not be done? *Qui rogat, & imperare poteſt*; He that can, and doth command what ever he would have done, and it is ſtraight done; if he ſhall ask and entreat, what will not be done? As a King who ſues for Peace, backt with a potent Army which is able to win what he entreas for, muſt needs treat more effectually: So doth Chriſt ſue for every thing, with power to effect it. Remember that he is ſaid here in the Text, firſt to be at Gods right hand, and then to intercede. Hee treats the ſalvation of ſinners, as a mighty Prince

treats

treats the giving up ſome Towne to him, which lyes ſeated under a Caſtle of his, which commands that Town: hee ſtands treating with the Governour, having his Ordnance ready for the battery, and to bring all into ſubjection, as 2 *Cor.* 10. 4. And this is a conſideration that God himſelfe took, in that ſecond *Pſal.* when hee made him that promiſe, (*Aſk and I will give thee*) why hee made ſo large a grant: He had ſaid before, *Verſe 6. I have ſet my King upon my holy hill of Sion,* (which made him (one would think) paſt asking) and above the condition of an Interceſſour. Now God ſayes of him, He is *My King*, not in reſpect of his commanding God, (that were blaſphemie to think) but it is ſpoken in reſpect of commanding all below him. God having ſet him in his Throne, to doe as much as he himſelf would (or means) to have done, ſayes, He is my King to rule all, not ſo much under me, as for me, and in my ſtead; yet abſolutely, and in himſelfe, *The Father judgeth no man.* Now when the Father had firſt made and conſtituted him thus great a King, then

he

he bids him Ask, to whom he had first given this absolute power to command. We may (without blasphemie) say of this God-man, that God hath (not onely not the heart as being his Father, but) not the power to crosse any thing he doth. Thus fast hath he God unto him. Onely he (who in respect of this his power is to be honoured as the Father, as *Joh.* 5. 23. yet) to honour his Father, who gave this power originally to him as Mediator; He is to ask for that which of himselfe he yet can doe. And therefore (sayes God) though thou art a King, (so *ver.* 6.) and all my Kingdome, even *the utmost ends of the earth* are *thine inheritance* by a naturall right, now that thou art my Son, (as *ver.* 8.) yet because thou art *My King*, of my appointing, and *I have set thee* on the Throne, (as the word is, *ver.* 6.) and (*Thou art my Sonne, and I have begotten thee*) therefore acknowledge my grant in all, *Ask of me, and I will give thee the utmost ends of the earth for thy inheritance*: I cannot deny thee, but I would have thee ask; And therefore Christ asks. Yet still withall remember, that he asks, who can command the thing

thing to be done: and yet, as hee must aske ere the thing be done; so if he aske, it must needs bee granted. These are the termes betweene this Father and this Sonne; who (in a word) had not beene so great a Father, if he had not had a Sonne thus great, that himselfe could not deny what this Sonne would have done: it is for his own honour, to have such a Sonne: So *Iohn* 5. 23. *That they might honour the Sonne, as they honour the Father*, therefore *All judgement is committed to him.* Now then, if hee who hath so much power, will joyn the force of intreaty with a Father that so loves him; if hee who is *The Word of his Father*, that commands, creates, and upholds all, as *Heb.* 1. [*He spake and it was done*] if he will become a Word to his Father, and speake a word for us, and aske all that he meanes to doe; how forcible will such words be?

Therefore observe Christs manner of praying, *Iohn* 17. (which Prayer is a plat-forme of Intercession in Heaven) *ver.* 24. [*Father I will*] *that they whom thou hast given me, be where I am.* Hee prayes like a King, who is in joynt commission

miſſion with God. If God puts that honour upon our Prayers, that wee are ſaid *to have power with God*, as *Iacob*, *Hoſ.* 12.3. that if God be never ſo angry, yet by *taking hold of his ſtrength*, wee hold *his hands*, as *Eſay* 27.5. that God cryes out to *Moſes*, like a man whoſe hands are held, *Let me alone*, *Exod.* 32. 10. yea that he accounts it as a *command* and a *Mandamus*, ſo he ſtyles it, *Eſay* 45. 11. [*Command ye me*] ſo unable is he to goe againſt it. Then how much more doth Jeſus Chriſts Interceſſion binde Gods hands, and command all in heaven and earth? Therefore *Zach.* 1. you have Chriſt, *the Angel of the Covenant*, brought in interceding with the Father for his Church, and he ſpeaks abruptly as one full of complaints, and in an expoſtulating way, [*O Lord of Hoſts, how long, wilt thou not be mercifull to Hieruſalem, and the Cities of Iudah?*] and *ver.* 13. *Zachary* ſaith that he obſerved, that the *Lord anſwered the Angel with good words and comfortable*, God was faine to give him good words, (as we uſe to ſay) that is, words that might pacifie him, as words of comfort to us, ſo good

words

words in respect to the Angels complaint. And you may observe, how in the answer God returnes upon it, (which he bade *Zachary* write) God excuseth it (as it were) to Christ, that his Church had beene so long and so hardly dealt withall; as if beyond his intention, hee layes the fault on the instruments, *I was but a little displeased, but they helpt forward the affliction*; *ver.* 15. This is spoken and carried after the manner of men, to shew how tender God is of displeasing Christ our Intercessor: that when Christ hath (as it were) been a long while silent, and let God alone, and his people have been ill dealt withall; he on the sudden in the end intercedes and complaines of it, and it is not only instantly redressed, but excused for times past, with *good words, and comfortable words.* Christs Father will not displease him, nor go against him in any thing.

Now that you may see a reason of this, and have all cavils and exceptions taken away, that may arise against this; and how that there is an impossibility that it should bee otherwise: know, that this Father and this Son, though two persons,

have yet but one will between them, and but one power betweene them, (though the Son *ad extra* outwardly executes all) *Iohn.* 10. 30. *My Father and I are one*; that is, have but one and the ſame power to ſave you, and one minde and will: So alſo, *Iohn* 5. 19. *The Son can doe nothing of himſelf, but what he ſees the Father do, and what ever he doth, the ſame the Father doth alſo*: they conſpire in one, have one power, one will, and then it is no matter though GOD commit all power to the Son, and that the Son though he hath all power, muſt ask all of the Father, for to be ſure what ever hee askes, the Father hath not power to deny; for they have but one will and power. They are one; ſo as if God deny him, hee muſt deny himſelfe, which the Apoſtle tells us hee cannot doe, 2 *Tim.* 2. 13. And ſo in the ſame ſenſe that God is ſaid *not to have power to deny himſelfe*; in the ſame ſenſe it may bee ſaid, hee hath not power to deny Chriſt what hee askes. Therefore God might well make him an abſolute King, and betruſt him with all power; and Chriſt might well oblige himſelfe, notwithſtanding this power, to aske all

that

that he means to doe; for they have but one will and one power, so as our salvation is made sure by this on all hands. [*I come not to doe my will, but the will of him who sent me; and his will is, that I shall lose none of all those whom hee hath given me,*] *Iohn* 6. 38, 39. And therefore *who shall condemne? It is Christ that intercedes.* As *who shall resist Gods will?* (as the Apostle speakes) so who shall resist or gaine-say Christs Intercession? God himselfe cannot, no more then hee can gaine-say, or deny himselfe.

Chap. VIII.

The potency and prevalency of Christs Intercession demonstrated from the graciousnesse *of the Person* with whom *hee intercedes, considered first as hee is the* Father *of Christ himselfe.*

WEE have seene the greatnesse of the Person interceding, and many considerations from thence, which may perswade us of his prevailing for us. Let us now in the next place consider the

graciousnesse of the *Person with whom* he intercedes, which the Scripture for our comfort herein doth distinctly set before us, to the end that in this great matter, our joy and security may every way bee full. Thus in that 1 *Ioh.* 2. 1. when for the comfort and support of Beleevers, against the evill of the greatest sins that can befall them after conversion, the Apostle mindes them of Christs Intercession in these words, *If any man sinne, we have an Advocate, Iesus Christ the Righteous:* mentioning therein the power and prevalencie of such an Advocate, through his own *righteousnesse:* But yet over and above all this, the more fully to assure us of his good successe herein for us, he also adds, [*An Advocate with the Father.*] He insinuates and suggests the relation & gracious disposition of him, upon whose supream wil our case ultimately dependeth [*The Father*] as affording a new comfort and encouragement, even as great as doth the righteousnesse and power of the Person interceding. He sayes not, [*With God only*] as elsewhere, but [*with the Father.*] And that his words might afford the more full matter of confidence, and be the more

more comprehensive, and take in all, hee expresseth not this relation of God limitedly, as confined to his Fatherhood, either unto Christ onely, or us alone: Hee sayes not onely [*An Advocate with his Father,*] though that would have given much assurance, or [*With your Father,*] though that might afford much boldnesse; but indefinitely he sayes [*With the Father,*] as intending to take in both; to ascertaine us of the prevailing efficacy of Christs Intercession, from both. You have both these elsewhere more distinctly, and on purpose, and *together* mentioned, *Joh.* 20. 17. *I go to my Father, and your Father,* sayes Christ there: And it was spoken after that all his Disciples had before forsaken him, and *Peter* denyed him; when *Christ* himselfe would send them the greatest cordial that his heart could utter, and wrap up the strongest sublimation of comforts in one pill; What was it? Go tell them, (sayes he) not so much that I have satisfied for sinne, overcome death, or am risen, but that I *Ascend:* For in that which Christ doth for us being ascended, lyes the height, the top of our comfort. And whereas hee might have

ſaid, (and it had been matter of unſpeakable comfort) I aſcend to Heaven, and ſo where I am, you ſhall be alſo; yet hee chooſeth rather to ſay, [*I aſcend to the Father,*] for that indeed contained the foundation, ſpring, and cauſe of their comfort; even that relation of Gods, [his Fatherhood] with which Chriſt was to deale after his aſcending, for them. And becauſe when before his death hee had ſpoken of his going to his Father, their hearts had been troubled, *Iohn* 4.28. they thinking it was for his owne preferment only, (as Chriſts ſpeech there implies they did) therfore he here diſtinctly adds, *I aſcend to my Father and your Father, to my God and your God.* He had in effect ſpoken as much before, in the words fore-going, *Go tell my Brethren*, but that was only *implicitely*; therefore more plainly and *explicitely* he ſayes it, for their further comfort, [*I go to my Father and your Father.*] And conſider, that Chriſt being now newly riſen, & having as yet not ſeen his Diſciples, and being now to ſend a meſſage, his firſt meſſage, a Goſpel of good tidings to them, (and that in a briefe ſentence) by a woman; hee chooſeth out this as the firſt

first word to bee spoken from him now, whē he was come out of the other world at the first heare-say of his return, he utters forth at once, the bottome, the depth of all comfort, the summe of all joy; then which the Gospel knows no greater, nor can go higher: So as if Christ should intend now at this day to send good newes from Heaven to any of you, it would be but this, I am here an Advocate, interceding with my Father, and thy Father. All is spoken in that. Even [*He*] could not speak more comfort, who is the God of comfort. Now therefore let us apart consider these two relations, which afford each of them their proper comfort and assurance; both that Christ is ascended, and intercedes with *his* own *Father*; and also with *Our Father:* and therefore how prevailing must this Intercession be?

First, Christ intercedes with his Father who neither will nor can deny him any thing. To confirme this, you have a double Testimony, and of two of the greatest witnesses in Heaven: both a Testimony of *Christs* owne, whilst hee was on Earth; and Gods own Word also declared, since Christ came to Heaven.

The first in the 11. of *Iohn*, whilest Christ was here on earth, and had not as then fully performed that great service which he was to finish; which since hee having done, it must needs ingratiate him the more with God his Father. When *Lazarus* was now four dayes dead, *Martha*, to move Christ to pity her, first tells him, that if he had been there before her brother dyed, that then he had not dyed: and then (as having spoke too little) she addes, yea thou canst (if thou pleasest) remedy it yet. *But I know* (sayes shee, *ver.* 22.) *that even now* (though he be so long dead) *what ever thou wilt ask of God, God will give it thee.* Here was her confidence in Christs Intercession, though this were a greater worke then ever yet CHRIST had done any. And Christ seeing her faith in this, he confirmes her speech when hee came to raise him, and takes a solemne occasion to declare, that GOD had never denyed him any request that hee had ever put up to him, first thanking God particularly that hee had heard him in this, *verse* 41. *Father, I thanke thee, that thou hast heard mee:* Hee had (it seemes) prayed for the thing

thing at her entreaty; and now, before the thing was done, hee (being assured his prayer was heard) gives thanks; so confident was he of his being heard. And then secondly, shewes upon what this his confidence at this time was grounded, his constant experience that God had never denyed him any request, for it followes, *vers.* 42. *And I know that thou hearest me alwayes,* (and therefore was so bold, as to expresse my confidence in this, before the thing was done) *but because of them who stood by, I saidit.* As if hee had said, Though I gave this publike thanks for being heard onely in this one miracle, and at no time the like so publikely; yet this is no new thing, but thus it hath been alwayes hitherto, in all the miracles I have wrought, and requests I have put up, which made me so to give thanks before-hand: and this is not the first time that God hath heard me thus; which I speake, that they might beleeve. Thus he was never denyed on earth, from the first to the last. For this was one of his greatest miracles, and reserved unto the last, even a few dayes before his crucifying.

And now hee hath performed the ſervice deſigned him, and is come to Heaven, let us ſecondly heare God himſelfe ſpeake, what hee meanes to doe for him. You heard before, when he came firſt to Heaven, what God ſaid to him, and how hee welcommed him with a [*Sit thou at my right hand, till I make thine enemies thy foot-ſtoole:*] And before Chriſt opened his mouth to ſpeake a word, by way of any requeſt to GOD, (which was the Office that hee was now to execute) God himſelfe prevented him, and added, [*Thou art my Sonne, this day have I begotten thee: Aſk of mee, and I will give thee, Pſalme 2. ver.* 8.] He ſpeaks it at Chriſts firſt comming up to Heaven, when hee had *his King on his holy hill, as verſ. 6.* Chriſt was new glorified, which was a new begetting to him, *To day have I begotten thee:* And this is, as if hee had ſaid, I know you will aske me now for all that you have dyed for; and this I promiſe you before-hand, before you ſpeak a word, or make any requeſt unto me, you ſhall aske nothing but it ſhall be granted; and this I ſpeake once for all, as a boon and a grace granted

granted you upon yout birth-day, as the ſolemneſt celebration of it, (for ſuch was his Reſurrection, and Aſcenſion, and ſitting at Gods right hand) *This day have I begotten thee*; *Ask of me and I will give thee.* So full of joy was his Fathers heart, that he had his Sonne in Heaven with him, whom he had begotten from everlaſting, and ordained *to this glory*, who was lately dead, and in a manner loſt, and therefore now (as it were) new begotten. Gods heart was ſo full, that hee could not hold from expreſſing it in the largeſt favours and grants. And whereas Kings upon their owne birth-dayes, uſe to grant ſuch favours to their favourites: So *Herod* on his birth-day to the Daughter of *Herodias*, promiſed with an oath to give her whatſoever ſhe would aske, *Mat.* 14. 7. *God* himſelfe having no birth-day, nor being of himſelfe capable of it, yet having a Sonne who had, hee honours him with that grace upon that day; and if Queen *Eſther* (a Subject, yea, a ſlave in her originall condition) was ſo prevalent for the *Iewes* her People and Nation, when their caſe was deſperate, and when there

was

was an irrevocable decree past (and that not to bee altered) for their ruine and destruction, then what will not Christ (so great a Sonne, even equall with his Father) prevaile for, with his Father, for his brethren? be their case, for the time past, never so desperate, be there never so many threatnings gone out against them, never so many presidents and examples of men condemned before for the like sinnes, and in the like case, yet Christ can prevaile against them all.

Chap. IX.

The potencie of Christs Intercession, demonstrated, in that he intercedes with God, who is Our Father. *How Gods heart is as much inclined to heare Christ for us, as Christs is to intercede.*

Secondly, Christ is an Advocate for us with *Our Father*: You may perhaps thinke there is little in that; but Christ put much upon it: yea so much, as if that God would however grant all that Christ himselfe meanes to aske, whether Christ asked it or no. This you have expresly

in

in *John* 16. 26, 27. *At that day* (sayes Christ) *you shall ask in my name, and I say not to you, that I will pray the Father for you; for the Father himself loveth you.* To open this place, where he sayes [*at that day;*] The day he meanes through this whole Chapter, is that time when the Holy Ghost should be shed upon them: for throughout his discourse, hee still speaks of the fruits of his Ascension, and of giving the Comforter, which was done upon his ascending, and was the first fruits of his Priestly office in Heaven. Thus *Peter* informes us, *Act.* 2. 33. *He being* (sayes he) *exalted by the right hand of God, and having received* (namely, by asking, *Aske and I will give thee*) *of the Father the promise of the Holy Ghost, he hath shed forth this, which you now see and heare.* Now of that time, when he shall be in Heaven, he sayes, *I say not that I will pray for you:* Which is not meant, that Christ prayes not for us in heaven, but rather those very words are the highest intimation, that he would and doth pray for us, that can bee. When men would most strongly intimate their purpose of a kindnes they meant to doe for one, they

uſe to ſay, [I doe not ſay that I love you, or that I will doe this or that for you,] which is as much as to ſay, I will ſurely doe it, and doe it to purpoſe. But Chriſts ſcope here is, as in the higheſt manner to promiſe them that he would pray for them; ſo withall, further to tell them for their more abundant aſſurance and ſecurity, that beſides their having the benefit of his prayers, *God* himſelfe *ſo loves them* of himſelfe, that indeed that alone were enough to obtaine any thing at his hands, which they ſhall but aske in his name; ſo as he needs not pray for them, and yet he will too. But now in caſe that hee himſelfe pray for them, and they themſelves in his name, and both unto a Father, who of himſelfe loveth them, and who hath purpoſed to grant all, before either he, or they ſhould aske; what hope muſt there needs be then of a good ſucceſſe? This is both the meaning of this place, and a great truth to be conſidered on by us, to the purpoſe in hand: That it is the meaning of the place, the manner of Chriſts ſpeech implyes, [*I ſay not that I will pray the Father for you, for the Father himſelfe loveth you.*] It is ſuch a

ſpeech

speech as Christ used upon a cleane contrary occasion, *John* 5. 45. *Doe not think* (sayes he) *that I will accuse you to the Father, there is one who accuseth you, even Moses, &c.* He there threatens the obstinate and accursed *Pharisees* with condemnation; Never stand thinking that it is I (sayes he) who am your onely enemie and accuser, that will procure your condemnation, and so prosecute the matter against you meerly for my owne interest; no, I shall not need to doe it: though I should not accuse you, *your owne Moses in whom you trust,* he is enough to condemne you, hee will doe your errand sufficiently, you would be sure to be damned by his words and sayings; I shall not need to trouble my selfe to come in and enter my Action against you too, *Moses* and his Law would follow the suit, and be enough to condemne you to Hell. So as this Speech doth not imply that Christ will not at all accuse them; no, he meanes to bring in his Action against them too: for hee after sayes, *If he had not spoke to them, they had had no sin,* and therefore he meant to bring the greatest accusation of all.

all. Now in an oppoſite (though parallell) ſpeech here, to comfort his Diſciples, he ſayes [I ſay not I will pray for you] that God may ſave you, I who your ſelves ſhall ſee will die for you, I ſay not that I will pray for you, not I. But though I ſpeake this to inſinuate in the higheſt manner, that I will; (for if I ſpend my blood for you, will I not ſpend my breath for you?) yet the truth is, that the caſe ſo ſtands, that but for Gods own ordination, I ſhould not need to doe it, *for the Father himſelf loves you*: (that is) the Father of his owne motion, and proper good will taken up of himſelfe towards you, and not wrought in him by me, doth love you, and beares ſo much love to you, as he can deny you nothing, for he is *your Father* as well as mine. How much more then ſhall you be ſaved, when I ſhall ſtrike in too, and uſe all my intereſt in him for you? Chriſt on purpoſe uſeth this ſpeech, ſo to daſh out of their hearts that conceit, which harboureth in many of ours, who looke upon God in matter of Salvation, as one who is hardly entreated to come off, to ſave ſinners, and with whom Chriſt (through

(through the backwardnesse of his heart) hath so much adoe; and wee are apt to thinke that when hee doth come off to pardon, hee doth it onely and meerly at Christs entreaty, and for his sake, having otherwise no innate motion in himselfe sufficient to incline his heart to it; but that it is in this transaction by Christ with him, as a Favourite procures a Pardon for a Traitor, whose person the King cares not for; onely at his Favourites suit and request he grants it, which else he would never have done. You are deceived, sayes Christ, it is otherwise: my Fathers heart is as much towards you, and for your salvations, as mine is: Himselfe of himselfe loveth you. And the truth is, that God tooke up as vast a love unto us of himselfe at first, as ever hee hath borne us since: and all that Christ doth for us, is but the expression of that love which was taken up originally in Gods owne heart. Thus we find, that out of that love he gave Christ for us: So *Ioh.* 3. 16. *God so loved the world* (of Elect) *that he gave his onely begotten Sonne to dye, &c.* Yea, Christs death was but a means *to commend* or set forth *that love* of his unto us:

So

So *Rom.* 5. 8. it was God alſo that did himſelfe give the perſons unto Chriſt, and underhand ſet him on work to mediate for them: *God was in Chriſt reconciling the world to himſelfe:* Hee onely uſed Chriſt as his inſtrument to bring it honourably about. *All the bleſſings* hee meanes to give us, he firſt *purpoſed*, and intended in himſelfe: (ſo *Eph.* 1. 3, 5. 9, 11. compared) *out of the good pleaſure of his will*, yet [*in Chriſt*] (as it is added there) as the means through which hee would convey them: yea Chriſt addes not one drop of love to Gods heart; only drawes it out, he broacheth it, & makes it flow forth, whoſe current had otherwiſe been ſtopt. The truth is, that God ſuborned Chriſt to beg them on our behalfe for an honourable way of carrying it, as alſo to make us prize this favour the more; ſo, as his heart is as ready to give all to us, as Chriſts is to aſk, and this out of his pure love to us.

The Interceſſion therefore of Chriſt muſt needs ſpeed, when Gods heart is thus of it ſelfe prepared to us. In *Eſay* 53. 10. it is ſaid, *The pleaſure of the Lord ſhall proſper in his hand:* If our ſalvation be in Chriſts

Christs hand, it is in a good hand; but if it bee the pleasure of the Lord too, it must needs prosper. It is said of our hearts and prayers, that *Hee prepareth the heart, and heareth the prayer*; much more therefore when his owne heart is prepared to grant the suit, will hee easily heare it. When one hath a minde to doe a thing, then the least hint procures it of him: So a father having a minde to spare his childe, he will take any excuse, any ones mediation, even of a servant, a stranger, or an enemie, rather then of none. Now when Christ shall speake for us, and speake Gods owne heart, how prevalent must those words needs bee? *Davids* soule *longing to goe forth unto Absalom,* (2 *Sam.* 13. *ult.*) whom notwithstanding (for the honour of a Father, and a Kings State-policie, and to satisfie the world) hee had banisht the Court for his Treason; when *Ioab* perceived it, that *the Kings heart was towards Absalom,* (*Chap.* 14. 1.) and that the King onely needed one to speake a good word for him, hee subornes a woman, a stranger, (no matter whom, for it

it had beene all one for ſpeeding) with a made tale to come to the King; and you know how eaſily it tooke and prevailed with him, and how glad the Kings heart was of that occaſion: even ſo acceptable it was to him, that *Ioab* could not have done him a greater kindneſſe; and that *Ioab* knew well enough. Thus it is with Gods heart towards us, Chriſt aſſures us of it, and you may beleeve him in this caſe: for Chriſt might have took all the honour to himſelfe, and made us beholding to himſelfe alone for all Gods kindneſſe to us; but he deals plainly, and tels us that his Father is as ready as himſelfe; and this he doth for his Fathers honour and our comfort; And therefore it is that, *Iohn* 17. in that his Prayer ſo often cited in this diſcourſe, he pleads our election, *Iohn* 17. 6. *Thine they were, and thou gaveſt them me*; Thou commendedſt them unto me, and badeſt me pray for them, and I doe but commend the ſame to thee againe. In the High-Prieſts breaſt-plate when he went into the Holy of Holies, were ſet twelve ſtones, on which were written the names of the twelve Tribes: the myſterie

mysterie of which is this, Christ bears us & our names in his Heart, when he goes to God: and moreover, we are Gods jewels, precious in his owne account and choice. So God calls them *Mal.* 3.17. *Made precious to him out of his love.* So *Esay* 43.4. So that God loves us as jewels chosen by him, but much more when he beholds us set and presented unto him in the breast-plate of Christs heart and prayer.

To conclude therefore, we have now made both ends of this Text to meet, Gods love, and Christs Intercession. The Apostle began with that, *Who shall accuse? It is God that justifies*, and he being for us, *who can be against us?* The Father himselfe loves *us* as he is *our* Father: And then he ends with this, *Christ intercedes*, namely, with our Father and his Father, *Who then shall condemne?* Who, or what can possibly condemne, all these things being for us, the least of which were alone enough to save us?

Let us now looke round about, and take a full view and prospect at once, of all those particulars that Christ hath done and doth for us, and their severall and joynt

joynt *influence* which they have into our ſalvation.

1. In that Chriſt *dyed*, it aſſures us of a perfect *price* paid for, and a *right* to eternall life thereby acquired.

2. In that he *roſe againe* as a common perſon, this aſſures us yet further, that there is a formall, *legall*, and irrevocable *act* of *Juſtification* of us paſſed and enrolled in that Court of Heaven betweene Chriſt and God: and that in his being then juſtified, we were alſo juſtified in him, ſo that thereby our juſtification is made paſt recalling.

3. Chriſts *Aſcenſion into Heaven*, is a further act of his taking *poſſeſſion* of *Heaven* for us, he then formally entring upon that our right in our ſtead; and ſo is a further confirmation of our ſalvation to us. But ſtill we in our owne perſons are not yet ſaved, this being but done to us as we are repreſentatively in Chriſt as our Head.

4. Therefore hee *ſits at Gods right hand*, which imports his being armed and inveſted with *all power in heaven and earth to give* and apply *eternall life* to us.

5. And

5. And last of all there remaines *Intercession* to *finish* and *compleat* our salvation; to *doe* the thing, even to *save* us. And as Christs *Death* and *Resurrection* were to procure our *Justification*: so *his sitting at Gods right hand*, and *Intercession* are to procure *salvation*; and by faith we may see it done, and behold our soules not onely sitting in heaven, as in Christ a common person sitting there in our right, as an evidence that we shall come thither: but also through Christs *Intercession* begun we may see our selves actually possessed of heaven. And there I will leave all you that are beleevers by faith possessed of it, and solacing your soules in it, and doe you feare condemnation if you can.

CHAP.

Chap. X.

The use of all: Containing some Encouragements for weak Beleevers, from Christs Intercession, *out of* Heb. 7. 25.

NOw for a Conclusion of this Discourse I will adde a briefe Use of *Encouragement*; and this, suited to the lowest Faith of the weakest Beleever, who cannot put forth any act of Assurance, and is likewise discouraged from comming in unto Christ. And I shall confine my selfe onely unto what those most comfortable words (as any in the Booke of God) doe hold forth, which the Apostle hath uttered concerning Christs Intercession (the Point in hand;) [*Wherefore he is able to save to the uttmost, those that come to God by him: seeing he ever liveth to make Intercession for them,*] words wch I have had the most recourse unto in this Doctrinall part, of any other, as most tending to the clearing of many things about *Intercession:* And which I would also commend to, and leave with poore

poore Beleevers to have recourse unto for their comfort, as a sufficient Abundary of *Consolation* unto their Soules, and as a *Catholicon* or universall Cordiall against all faintings and misgivings of spirit whatsoever.

In the words observe,

1. A *Definition of Faith* by the lowest acts of it, for the comfort of weak Christians:

2. *Encouragements* unto such a *Faith*, opposite to all misgivings and discouragements whatsoever.

1. A Definition of Faith; and such, as will suit the weakest Beleever. *It is a comming unto God by Christ for Salvation.*

1. It is [*a comming*] to be saved. Let not the want of *Assurance* that God will save thee, or that Christ is thine, discourage thee, if thou hast but a heart to *come* to God by Christ to be saved, though thou knowest not whether he will yet save thee, or no. Remember that the Beleevers of the New Testament are here described to be [*comers*] to God by Christ; Such as *go out* of themselves, and rest in nothing in themselves, doe *come* unto God through Christ for Salvation, though with trembling.

2. It is a Comming [*unto God.*] For hee is the ultimate object of our Faith, and the person with whom wee have to doe in beleeving, and from whom wee are to receive Salvation, if ever wee obtaine it.

3. It is a Comming unto God [*by Christ:*] which Phrase is used in this Epistle in an allusion to the worshipers of the Old Testament; who when they had sinned, were directed to goe to God by *a Priest*, who with a Sacrifice made an Atonement for them. Now Christ is the great and true High-Priest, *by whom wee have accesse to the Father*; 2 *Ephes.* 18. The word is προσαγωγὴν, *a leading by the hand.* Dost thou not know how to appeare before God or to come to him? come first to Christ, and he will take thee by the hand, and go along with thee, and leade thee to His Father.

4. It is a Comming unto God by Christ [*for salvation.*] Many a poore soule is apt to thinke that in comming to God by Faith it must not aime at it self, or its owne Salvation: yes, it may, for that is here made the errand or businesse which faith hath with God in comming to him; or which it comes for, and this

is secretly couched in these words: for the Apostle speaking of the very aime of the heart in comming, hee therefore on purpose mentions Christs ability to *save*; [He is able *to save.*]

Secondly, Here are many encouragements to such a *Faith* as is not yet grown up unto assurance of Salvation.

1. Here is the most suitable object propounded unto it, namely, *Christ as interceding*; which work of Intercession because it remaines for Christ as *yet to do* for a soule that is to be saved, and which he is every day *a doing* for us; therefore it is more peculiarly fitted unto a *Recumbents Faith.* For when such a soul comes and *casts it self* upon *Christ*, *That* thing in *Christ*, which must needs most suite that kind of Act, is that which is *to be done* by Christ for that soule. Now for that soule to *come* to Christ to dye for it, and offer up himselfe a Sacrifice, (as Sinners did use to come to the High-Priest to sacrifice for them) this were bootlesse, for (as it is *ver.* 27.) he hath at *once done that* already. And as for *what is* already *past* and *done*, such a beleevers faith is oftentimes exceedingly puzled, what manner of act to put forth towards Christ about it; as

(for example) when it is about to come unto God, and it heares of an *Election* of some unto salvation from all eternity made by him; because this is an act already past by God, the soule knowes it to be in vaine to cast it selfe upon God for Election, or to come unto him to elect and choose it selfe. And so in like manner, when the soule lookes upon *Christs Death*; because it is done and past, it knowes not how to take it for beleeving, when it wanteth assurance that Christ dyed for it, (though it should come to Christ to be saved by vertue of his *death*.) But there is this one worke that remaines still to be done by him for us, and which he is daily a doing; and that is, *Interceding*, for *he lives ever to Intercede*, or to *pray* for us in the strength and merit of that his Sacrifice once offered up. This therefore is more directly and peculiarly fitted unto a *Faith* of *Recumbency*, or, of *comming unto Christ*: the proper act of such a Faith (as it is distinguished from *Faith of Assurance*) being *a casting ones self upon Christ for some thing it would have done or wrought for one*. Hence Intercession becomes a fit object for the aime and errand of such a Faith, in this

this its comming to Christ, as also [*to be saved*] is, it being a thing yet to bee wrought and accomplisht for mee by Christ, is therefore a fit marke for such a Faith to levell at in its comming to Christ. Those Acts of God and Christ which are past, *Faith of Assurance* doth more easily comply with: such a Faith takes in with comfort that Christ hath *died* for me, and *risen* againe, and doth now *Intercede* for me, and so I shall certainly be saved: but so cannot this weak faith doe. Come thou therefore unto Christ, as to save thee through his Death past, and by the merit of it, so for the present, and for the time to come, to take thy Cause in hand, and to *Intercede* for thee: it is a great reliefe unto such a Faith (as cannot put forth Acts of Assurance, that what hath been done by Christ hath been done for it) that God hath left Christ this work yet to doe for us. So as the Intercession of Christ may afford matter to such a Faith to throw it self upon Christ, to performe it for us, and it may set him awork to doe it.

2. Now if such a soule aske, But will Christ upon my comming to him for salvation, be set aworke to intercede for

mee, and undertake my cause?

I answer it out of those words, [*He lives to intercede for them who come to God by him.*] He lives on purpose to performe this worke; it is the end of his living the businesse of his life. And as he received a commandment to dye, and it was the end of his life on earth; so he hath received a command to intercede, and to be a common High-Priest for all that come to God by him. God hath appointed him to this worke by an oath, *He sware, and would not repent, Thou shalt bee a Priest for ever, after the order of Melchisedech*; and this is the end of his life in heaven. That as in the Old Law the High-Priest (Christs Type in this) *ought to offer up the sacrifice* of every one that came unto God by him, (as *Heb.* 5. 5.) in like manner Christ; for it is *his calling*, (as you have it, *ver.* 6.) Otherwise, as that woman said to *Philip*, when she came to him for justice, and he put her off, *Then cease* (sayes shee) *to be a King*: So if Christ should deny any such soule to take its cause in hand, he must then *cease to bee a Priest*, *He lives to intercede*: *He is a Priest called by God, as was Aaron, ver.* 6. Where-

fore

fore hee ought to doe it, in that it is his *office.*

3. And if thy soule yet feareth the difficulty of its owne particular case, in respect of the greatnesse of thy sinnes, and the circumstances thereof, or any consideration whatsoever which to thy view doth make thy salvation an hard suite to obtaine: The Apostle therefore further addes, [*Hee is able to save to the utmost*] (whatever thy cause bee) and this, through this his Intercession. That same word [*to the utmost*] is a good word, and well put in for our comfort. Consider it therefore, for it is a reaching word, and extends it selfe so farre, that thou canst not looke beyond it. Let thy soule be set upon the highest mount that ever any creature was yet set upon, and that is inlarged to take in and view the most spacious prospect both of sinne, and misery, and difficulties of being saved, that ever yet any poore humbled soule did cast within it selfe: yea joyne to these all the objections and hinderances of thy salvation that the heart of man can suppose or invent against it selfe: lift up thy eyes and looke to the *utmost* thou canst see, and Christ by his Intercession

is

is able to save thee beyond the Horizon and furthest compasse of thy thoughts, even *to the utmost* and worst case the heart of Man can suppose. It is not thy having *laine long* in Sinne, *long* under *terrours* and *despaires*, or having sinned *often* after many enlightnings, that can hinder thee from being saved by Christ. Doe but remember this same word [*to the utmost*,] and then put in what exceptions thou wilt or canst, lay all the barres in thy way that are imaginable; yet know thou that the gates of Hell *shall not prevaile against thee*.

4. Againe, consider but what it is *that* Christ, who hath by his death done enough to save thee, doth yet further for thee in Heaven. If thou thoughtest thou hadst all the Saints in Heaven and Earth jointly concurring in promoving thy salvation, and competitours unto God in instant and incessant requests and prayers to save thee; how wouldest thou be encouraged? (shall I tell thee?) one word out of Christs mouth (who is the *King of Saints*) will doe more then all in heaven and earth can do: and what is there then which wee may not hope to obtaine through his Intercession?

And

And wouldest thou know whether he hath untertaken thy cause, and begun to intercede for thee? In a word, Hath hee put his spirit into thy heart, and set thy owne heart on worke to make incessant Intercessions for thy selfe *with groans unutterable?* (as the Apostle hath it, *Rom.* 8.) This is the Eccho of Christs Intercession for thee in Heaven.

5. (And lastly) If such a soule shall further object, But will he not give over suing for me? may I not be cast out of his prayers through my unbeleefe? Let it here be considered, that he lives [*ever*] to intercede: And therefore if hee once undertake thy cause, and getteth thee into his prayers, hee will never leave thee out night nor day. Hee intercedeth ever, till he hath accomplisht and finished thy salvation. Men have been cast out of good and holy mens prayers, as *Saul* out of *Samuels*, and the People of *Israel* out of *Ieremies*; but never out of Christs prayers; the *smoake of his Incense ascends for ever*, and he will intercede to the utmost, til he hath saved thee to the utmost. Hee will never give over, but will lie in the dust for thee, or hee will perfect and procure thy *Salvation.*

Quest.

Onely whileſt I am thus raiſing up your Faith to him upon the worke of his Interceſſion for us; let me ſpeake a word to you for him, ſo to ſtirre up your love to him, upon the conſideration of this his Interceſſion alſo. You ſee you have the whole life of Chriſt firſt and laſt, both here and in Heaven laid out for you: He had not come to earth but for you: hee had no other buſineſſe here; *Vnto us a Sonne is borne.* And (to bee ſure) he had not dyed but *for you: (for us a Son was given)* and when he *roſe*, it was *for your juſtification:* And now he is gone to Heaven, he *lives* but to *intercede* for you: He makes your ſalvatiō his conſtant calling. O therefore let us live wholly unto him, for hee hath and doth live wholly unto us. You have his whole time among you; and if hee were your ſervant, you could deſire no more. There was much of your time loſt before you began to live to him: but there hath beene no moment of his time which hee hath not lived to, and improved for you. Nor are you able *ever* to live for him, but onely in this life, for hereafter you ſhall live with him, and be glorified of him. I conclude all with that of the Apoſtle, *The love of*

Chriſt

Christ it should *constraine* us, because we cannot but *judge* this to be the most equall, that *they which live should not henceforth live unto themselves, but unto him who dyed for them, and rose againe*; and (out of the Text I also adde) *sits at Gods right hand*; yea, and there *lives for ever to make intercession for us.*

FINIS.

THE HEART OF Christ in Heaven, *Towards* Sinners on Earth.

OR,

A TREATISE

DEMONSTRATING

The gracious Disposition and tender Affection of *Christ* in his Humane Nature now in glory, unto his Members under all sorts of *Infirmities*, either of *Sin* or *Misery*.

By *Tho: Goodwin*, B.D.

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THE HEART OF CHRIST in Heaven,

Towards sinners on Earth.

I. PART.

HAving set forth our Lord and Saviour JESUS CHRIST in all those great and most solemne actions of his, his *Obedience* unto *death*, his *Resurrection*, *Ascension into Heaven*, his *sitting at Gods right hand*, and *Intercession* for us; I shall now annex (as next in order, and homogeneall thereunto) this Discourse that followes, which layes open *The HEART* of Christ, *as now he is in heaven*, sitting at Gods right hand, and interceding for us. *How* it is *affected*, & *graciously disposed* towards sinners on earth that do come to him; how willing to receive them; how ready to entertain them; how tender to pitie them in all their infirmities, both sins and miseries.

The ſcope and uſe whereof will be this, To hearten and encourage Beleevers to come more boldly unto the Throne of Grace, under all their miſeries, unto ſuch a Saviour and High-Prieſt, when they ſhall know how ſweetly and tenderly his heart (though he is now in his glory) is inclined towards them; and ſo to remove that great ſtone of ſtumbling which we meet with, (and yet lyeth unſeene) in the thoughts of men in the way to faith, that Chriſt being now abſent, and withall exalted to ſo high and infinite a diſtance of glory, as to *ſit at Gods right hand, &c.* they therefore know not how to come to treat with him about either their ſalvation ſo freely and with that hopefulneſſe to obtaine, as thoſe poore ſinners did, who were here on earth with him; or for reliefe under other miſeries as they did? Had our lot been (think they) but to have converſed with him (in the dayes of his fleſh) as *Mary* and *Peter*, and his other Diſciples did here below, wee could have thought to have beene bold, and familiar with him, and to have had any thing at his hand; They beheld him afore them, a man like unto themſelves, and he was full of meekneſſe, and gentle-

gentleneſſe, he being then himſelfe made ſin, & ſenſible of all ſorts of miſeries; but now hee is gone into a far Countrey, and hath put on glory and immortality, how his heart may be altered therby we know not. The drift of this diſcourſe ſhall therefore bee to aſcertaine poore ſoules that his *Heart* (in reſpect of pity & compaſſion) remaines the ſame it was on earth; that hee intercedes there with the ſame heart hee had here below; and that he is as meek, as gentle, as eaſie to be entreated, as tender in his bowels; ſo as they may deale with him as fairely about the great matter of their ſalvation, and as hopefully, and upon as eaſie termes obtain it of him, as they might if they had been on earth with him; and likewiſe be as familiar in all their requeſts, as bold with him in all their needs: Then which nothing can be more for the comfort & encouragemēt of thoſe who have given over all other *lives* but that *of Faith*, and whoſe ſouls purſue after ſtrong and entire communion with their Saviour Chriſt.

Now the *Demonſtrations* that may help our faith in this, I reduce to two Heads: The firſt more *extrinſecall* and outward; The ſecond more *intrinſecall*.

and inward: The one ſhewing the ὅτι of it *that it is ſo*; the other the δίοτι, the reaſons and grounds *why* it muſt needs be *ſo*.

Firſt, for thoſe *Extrinſecall Demonſtrations*, (as I call them) they are taken from ſeverall paſſages and carriages of his, in all thoſe ſeverall conditions of his, namely, at his laſt *Fare-well*, after his *Death*, his *Reſurrection*, *Aſcenſion*, and now hee is *ſitting at Gods right hand*. I ſhall lead you through all the ſame heads which I have gone over in the former Treatiſe, (though with another drift) and take ſuch obſervations from his ſpeeches and carriages, in all thoſe ſtates he went through, as ſhall tend directly to perſwade our hearts of the point in hand, namely this, *That now he is in Heaven, his heart remaines moſt graciouſly inclined towards ſinners that come to him*. And for a ground and Introduction to theſe firſt ſort of *Demonſtrations* I ſhall take this Scripture that followes; as for thoſe other, another Scripture, as proper to that part of this Diſcourſe:

JOHN 13. 1.

——*When Ieſus knew that his houre was come, that hee ſhould depart out of this world unto the Father,* HAVING

LOVED HIS OWNE, HE LOVED THEM TO THE END: (or) *for ever.*

§. I.

Demonstrations from Christs last Farewell to his Disciples.

IT was long before that CHRIST did break his mind to his Disciples, that he was to leave them, and to goe away to Heaven from them, (for *Iohn* 16. 4. hee sayes, he had forborne *to tell it them from the beginning:*) But when he begins to acquaint them with it, hee then at once leaves with them an abundance of his heart, and that not onely how it stood towards them, and what it was at the present, but what it would bee when he should be in his glory. Let us (to this end) but briefly peruse his last carriage, and his Sermon at his last Supper which he did eate with them, as it is on purpose penned and recorded by the Evangelist *Iohn*; and wee shall finde this to be the drift of those long Discourses of Christs, from the 13. to the 18. *Chap.* I will not make an entire Comment on them, but only briefly take up such short Observations, as doe more specially hold forth this thing propounded.

These words which I have prefixed as the Text, are the Preface unto all that followes, namely, unto that washing of his Disciples feet, and his succeeding Sermon; and so these words doe shew the drift and summe of all. The Preface is this, [*Before the Feast of the Passeover, when Iesus knew that his houre was come, that he should depart out of this world unto the Father, having loved his owne which were in the world, he loved them unto the end. And supper being ended,--Iesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, hee then washed his Disciples feet.*] This Preface was prefixed by the Evangelist, on purpose to set open a wide window into Christs heart, to shew what it was then at his departure, and so withall to give a light into, and put a glosse and interpretation upon all that followes. The scope whereof is to shew what his affections would bee to thē in heaven; he to that end tels us what Christs *thoughts* were then, & what was his *heart* amidst those thoughts, (both which occasioned all that succeeds.)

1. He premiseth what was in Christs thoughts and his meditation: He began deeply

deeply to consider, both that hee was to depart out of this world, (*Iesus knew, &c.* (sayes the Text) that is, was then thinking of it) *that he should depart unto the Father*, and how that then he should shortly be installed into that glory which was due unto him; so also it followes, *v.* 3. *Iesus knowing* (that is, was then actually taking into his mind) *that the Father had given all things into his hands*, that is, that all power in heaven and earth was his, so soon as he should set footing in heaven; thus he considered both whither he was to goe, and there, what he was to be.

But secondly, what was Christs *Heart* most upon, in the midst of all these elevated meditations? Not upon his owne glory so much, (though it is told us that he considered that thereby his love might be the more set forth to us) but upon occasion of these thoughts his *Heart* ran out in love towards *his own*, *Having loved his owne*, sayes the 1. *v.* (a word denoting the greatest nearnesse, deareness, and intimateness founded upon propriety:) The Elect are Christs own, a piece of himselfe, τοὺς ἰδίους, not [τὰ ἴδια] as goods, (as *John* 1. 11. it is used, *Hee came unto* [*his owne*] *and* [*his owne*] *re-*

ceived him not; [τὰ ἴδια,] the word ſhewes that he reckons thoſe his owne, but as goods, not as perſons) but he calls theſe here τοὺς ἰδίους, his own by a nearer propriety, that is, his owne *children*, his owne *members*, his owne *wife*, his owne *fleſh*. And he conſiders, that though hee was to goe out of the world, yet they were to be in the world; and therefore it is on purpoſe added, *which were in the world*, that is, to remaine in this world. He had others of his own who were in that world unto which hee was going, even the *ſpirits of juſt men made perfect*, (whom as yet he had never ſeen.) One would think that when he was meditating upon his going out of this world, his heart ſhould be all upon his *Abrahams*, his *Iſaacs*, and his *Iacobs*, whom he was going to; no, he takes more care for his owne, who were to remaine here in this world, a *world* wherein there is much *evill*, (as himſelfe ſayes, *Iohn*. 17. 15.) both of ſinne and miſery, and with which, themſelves whilſt in it, could not but be defiled and vexed. This is it which draws out his bowels towards them, even at that time when his heart was full of the thoughts of his own glory: And then

let

let us consider the extent of his love, which is the main thing to be also used for the present purpose: *Having loved his owne, he loved them unto the end.* This is spoken, to shew the constancy of his love, and what it would bee when hee should be in his glory. [*To the end,*] that is, unto the perfection of love, εἰς τέλειωσιν, sayes *Chrysostome:* having begun to love them, he will perfect & consummate his love to them. And *to the end,* that is [*for ever;*] So in the Greek, εἰς τέλος is sometimes used, and so by the Evangelist the phrase is here used in a suitablenesse also to the Scripture phrase, *Psal.* 103. 9. *He will not always chide, nor reserve anger* [*for ever;*] so we translate it, but in the Originall, *Hee reserves not anger* [*unto the end.*] So that the scope of this speech is to shew how Christs heart and love would be towards them even *for ever,* when he should be gone unto his Father as well as it was to shew how it had bin here whilst on earth, unto this time, as some expound it, they being his *own,* and he *having loved* them, he alters, he changes not, and therefore will love them for ever.

And then thirdly, to testifie thus much

by a reall teſtimony, what his love would bee in Heaven to them, the Evangeliſt ſhewes that when he was in the midſt of all thoſe great thoughts of his approaching glory, & of the ſoveraign eſtate which he was to be in, he then took water and a towell, and waſhed his Diſciples feet. This to have been his ſcope, will appeare if you obſerve but the coherence of the narration. In the ſecond verſe, it is ſaid, that *Ieſus knowing that the Father had given all things into his hands*, then (v. 4.) *he riſeth from ſupper, and layes aſide his garments, and tooke a towell and girded himſelfe*, (ver. 5.) after that *hee powred water into a baſon, and began to waſh his Diſciples feet, &c.* by wch relation & putting things thus together, it is evident that the Evangeliſts ſcope was to hold forth unto us, that then when Chriſts thoughts were full of his glory, and when he tooke in the conſideration of it unto the utmoſt; even then, and upon that occaſion, and in the midſt of thoſe thoughts, hee waſht his Diſciples feet: And what ſhould Chriſts meaning in this bee, but that, whereas when he ſhould be in Heaven, he could not make ſuch outward viſible demonſtrations of his heart by doing ſuch

such meane services for them; therefore by doing this in the middest of such thoughts of his glory, hee would shew what hee could be content to doe for them, when he should be in the reall and full possession of it; (so great is his love unto them.) There is another expression of Christs like unto this, in *Luke* 12. 36, 37. which confirmes this to be his meaning here, and further also to be his very heart in Heaven. At *ver.* 36. hee compares himselfe to a *Bridegroome*, who is to goe to Heaven unto a wedding feast; who hath servants on earth that stand all that while here below, (as without,) waiting for him; at which because they wait long, they therefore might thinke much, Christ adds, *Verily I say unto you, that when the Bridegroome returnes* (refreshed with wine and gladnesse) *hee shall gird himselfe, and make them sit down to meat; and will come forth and* [*serve them.*] The meaning is not as if that Christ served at the latter day, or now in heaven those that sit down there, but only it is an over-abundant expression in words, (as here, in a reall instance) to set forth the over-flowing love that is in his heart; and withall the transcendent happinesse

pineſſe that we ſhall then enjoy, even beyond what can be expected by us, (he utters himſelfe therefore by an unwonted thing not heard of, that the Lord ſhould ſerve his ſervants, and wait on them that waited for him.) And it is to ſhew his heart to them, and what he could be contented to doe for them. So that from both laid together you ſee what his heart was before he went to Heaven, even amidſt the thoughts of all his glory; and you ſee what it is after he hath beene in heaven, and greatned with all his glory, even content to *waſh poor ſinners feet*, in the one, and in the other, to *ſerve* them that come to him, and wait for him.

But 4. what was the myſtery of this his *waſhing their feet?* It was as to give them an example of mutuall love and humility, ſo to ſignifie his waſhing away their ſinnes: thus in the 8. and 10. *verſes* himſelfe interprets it. So as hee would ſignifie thus much thereby, that thoſe ſinners that will come to him when in his glory, hee will waſh away all their ſins, according unto that *Epheſ.* 5. 25, 26, 27. *He loved his Church, and gave himſelfe for it, that he might ſanctifie and cleanſe it with the* [*waſhing of water*] *that he might*

might present it to himselfe a glorious Church, not having spot or wrinkle, &c.

This *specimen* or declaration of his mind, we have from this his carriage, at this his last farewell. Let us next take a survey of the drift of that long Sermon which he made at that his farewell, and we shall finde the maine scope thereof to be further to assure his Disciples of this, namely, what his Heart when in heaven, would be unto them in his absence, and that will make a second Demonstration.

It were too long a worke to insist upon each particular: But certainly, no loving Husband ever endeavoured more to satisfie the heart of his Spouse during his absence, then Christ doth his Disciples hearts; and in them, all beleevers: (For take that along, once for all, that what Christ said unto them, he sayes unto us, as in that 17. of *Iohn* that speech implyes, *I pray not for them only, but for those also that shall beleeve through their word.*) And as what he prayed for them was for all Beleevers; so likewise what he then spake unto them also.

First, hee lets them see what his heart would be unto them, and how mindfull of them when in heaven, by that *Businesse* which

which he profeſſeth he went thither to performe for them: concerning which, obſerve firſt, that he lovingly acquaints them with it afore-hand what it is, which argued care and tenderneſſe, as from an Husband unto a Wife it doth: And therein how plaine-heartedly doth he ſpeake, even as one that would not hide any thing from them? *Iohn* 16. 7. *I tell you the truth* of it, (ſayes he) *it is expedient* (and expedient) *for you, that I goe away.* And ſecondly, hee tells them, it was for them and their happineſſe; *I go to ſend you a Comforter*, whilſt you are in this world, and *to prepare a place for you*, (*Iohn.* 14. 2.) when you ſhall goe out of this world: *There are many manſions in my Fathers houſe*, and I goe to take them up for you, and to keep your places for you till you ſhall come thither. And therein again, how openly and candidly doth he ſpeak to them? *If it had been otherwiſe*, (ſayes he) *I would have told you:* You may beleeve me, I would not deceive you for all the glory I am to have in that place to which I am a going. Whom would not this openneſſe and nakedneſſe of heart perſwade? But then thirdly, the *buſineſſe* it ſelfe being

ſuch

such as is so much for us and our happiness; how much more doth that argue the thing in hand? And indeed, Christ himselfe doth fetch from thence an argument of the continuance of his love to them. So *ver.* 3. *If I go to prepare a place for you*, (if that be my errand) then doubt not of my love when I am there; All the glory of the place shall never make me forget this my businesse. When he was on earth, he forgot none of the businesse for which he came into the world: Shall *I not do my Fathers businesse?* (said he, when he was a childe) yes, and he did it to the utmost, by *fulfilling all righteousnesse*. Surely therefore in like manner he will not forget any of that businesse which he is to do in that other world, it being the more pleasant work by far. And as I shewed in the former Discourse, out of *Heb.* 6. 20.) *He is entred as a fore-runner*, an Harbinger, to take up places there for us; and if it could be supposed possible, himselfe might forget us, yet our names being all written in heaven round about him, and continually afore his eyes written there; not only by Gods election, so *Heb.* 12. 23. *Yee are come to mount Sion, and to the heavenly Jerusalem, and to the Church of*

the

the first-borne [*which are written in heaven*;] *and to Iesus, and to the blood of sprinkling, &c.* but himselfe having entred thither as an Harbinger, hee hath scored them up anew with his blood, over every Mansion there, which he takes up for any; Yea, he carrieth their names written in his heart, as the High-Priest did the names of the ten Tribes on his breast, when he entred into the Holy of Holies, & all this to make sure he should remember us. And he sits in Heaven on purpose to see to it, that none other should take their rooms over their heads. And therefore 1 *Pet.*1.4. Salvation is said to *bee reserved in Heaven for them*, that is, kept on purpose for them by Jesus Christ. The evill Angels had places there once, but they were disposed of unto others over their heads, as the Land of *Canaan* was given *Moses* from the *Canaanites*; the reason of which was, because they had not Christ there to bee a Mediator for them, as we have.

Then secondly, to manifest his mindefulnesse of them, and of all Beleevers else, hee further tells them, that when hee should be in his glory, and should have once dispatched that businesse for them,

and

and made Heaven ready for them, and all the reſt of his Elect that are to come, that then hee meanes to come againe to them: So *Chap.* 14. *ver.* 3. *If I goe and prepare a place for you, I will come again,* which is a meere expreſſion of love, for if hee had pleaſed he might have ordered it to have ſent for them to him, but *hee meanes to come for them himſelfe*, and this when he is warme (as wee ſpeake) and in the height and midſt of his glory in Heaven, yet he will for a time leave it to come againe unto his Spouſe: And what is it for? 1. To ſee her, [*I will ſee you again,*] and your heart ſhall rejoyce. 2. To fetch her; So *Iohn* 14. 3. *I will come again and receive you to my ſelfe.* He condeſcends to the very Lawes of Bridegroomes; (for notwithſtanding all his greatneſſe, no Lover ſhall put him downe in any expreſſion of true love.) It is the manner of Bridegrooms, when they have made all ready in their Fathers houſes, then to come themſelves and fetch their Brides, & not to ſend for them by others, becauſe it is a time of love. Love deſcends better then aſcends; and ſo doth the love of Chriſt, who indeed is Love it ſelfe; and therefore comes downe to us himſelfe:

ſelfe: *I will come againe and receive you unto my ſelfe,* (ſayes Chriſt) *that ſo where I am, you may be alſo.* That laſt part of his ſpeech gives the reaſon of this his condeſcending, and withall bewrayes his intire affection: It is as if he had ſaid, The truth is, I cannot live without you; I ſhall never be quiet till I have you where I am, that ſo we may never part againe (that is the reaſon of it.) Heaven ſhall not hold mee, nor my Fathers company, if I have not you with me, my heart is ſo ſet upon you: And if I have any glory, you ſhall have part of it. So *ver.* 19. *Becauſe I live, you ſhall live alſo.* It is a reaſon, and it is halfe an oath beſides; [*as I live*] is Gods oath; [*becauſe I live*] ſayes Chriſt; he pawnes his life upon it, and deſires to live upon no other termes; [*He ſhall live to ſee his ſeed, &c. Eſay* 53.] And yet further, the more to expreſſe the workings and longings of his heart after them all that while, hee tells them, it ſhall not be long neither ere he doth come again to them: So *Iohn.* 16. 16. *Againe a little while and yee ſhall ſee me; a little while and ye ſhall not ſee me,* (ſayes he.) Which [*not ſeeing him*] refers not to that ſmall ſpace of abſence, whileſt dead and in the

grave:

grave; but rather unto that after his last ascending, forty dayes after his Resurrection, when hee should goe away, not to be seene on earth againe untill the day of Judgement. And from that Ascension *but a little while* (sayes he) *and you shall see me againe*; namely, at the day of Judgment. Thus *Heb.* 10. 37. it is expresly said, (and that place may interpret this) *Yet a litte while, and hee that shall come, will come, and will not tarry.* The words in the Greek are [ἔτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἥξει,] *A little little as may bee:* Though long for the time in it selfe, yet as little while as may be in respect of his affection and desire, without the least delaying to come: Hee will stay not a moment longer, then till hee hath dispatcht all our businesse there for us. And then the doubling of the phrase, ὁ ἐρχόμενος ἥξει, (*Veniens veniet, Comming he will come*) implyes vehemencie of desire to come, and that his minde is alwayes up it; hee is still a comming; he can hardly be kept away. Thus in the Hebrew the doubling of the phrase signifies an urgencie, vehemencie, and intenseneſſe of some act; as [*Expecting I have expected; Desiring I have desired;*]

ſo [*Comming he will come:*] And as not content with theſe expreſſions of deſire (which are full enough to ſhew his longing,) hee addes over and above all theſe, [*And will not tarry,*] and all to ſignifie the infinite ardencie of his minde towards his Elect below, and to have all his Elect in Heaven about him. He will not ſtay a minute longer then needs muſt, he tarries only till he hath throughout all Ages by his Interceſſion prepared every roome for each Saint, that he may entertaine them all at once together, and have them all about him.

Thirdly, what his heart would be towards them in his abſence, he expreſſeth by the carefull proviſion hee tells them hee would make for them, and the order he takes for their comfort in his abſence. *Iohn* 16. 18. *I will not leave you as Orphanes*, (ſo the word is) I will not leave you like fatherleſſe and friendleſſe children at fixes and ſevens. My Father and I have but one onely friend, who lyes in the boſome of us both, and proceedeth from us both, (*the Holy Ghoſt*) and him in the meane time I will ſend unto you. Doing herein as a loving Husband uſeth to doe in his abſence, even commit his

Wife

Wife to the dearest friend hee hath; so doth Christ. *Ver.* 16. *I will pray the Father,* (sayes he) *and he shall give you another Comforter:* And *Chap.* 16. 7. hee saith, *I will send him to you,* Who

First, shall be a better Comforter unto you then I am to be in this kinde of dispensation, (which whilst I am on earth, I am bound up towards you in) So in that 16. of *Iohn, v.* 7. he intimates, *It is expedient* (sayes he) *that I goe away; for if I goe not away, the Comforter will not come*; who by reason of his Office, will comfort you better then I should doe with my bodily presence. And this *Blessed Spirit*, as he is the *earnest of Heaven*, (as the Apostle speaks) so he is the greatest token and pledge of Christs love that ever was; and such a one as *the world cannot receive*, as Christ there speaks.

And secondly, hee tells them that all the comfort he shall speak to you all that while, will be but the expression of my heart towards you: For as he comes not of himselfe, but *I must send him* (*Ioh.* 16. 7.) so *hee will speake nothing of himselfe, but whatsoever he shall heare, that shall he speake,* (*ver.* 13.) and that will be all from me. So *ver.* 14. he sayes, *He shall receive*

of mine, and ſhall ſhew it unto you. Him therefore I ſhall ſend on purpoſe to be in my room, and to execute my place to you my Bride, and Spouſe, and hee ſhall tell you (if you will liſten to him, & not grieve him) nothing but ſtories of my love: So it is there, *He ſhall glorifie me*, namely to you, (for I ſhall be in my ſelfe glorified in heaven.) All his ſpeech in your hearts will be to advance me, and to greaten my worth and love unto you; and it will bee his delight to doe it: And hee can come from heaven in an inſtant when he will, and bring you freſh tidings of my minde, and tell you the thoughts I laſt had of you, even at that very minute when I am thinking of them, what they are at the very time wherein he tels you them. (And therefore in that 1 *Cor.* 2. by *having the Spirit*, *v.* 12. we are ſaid to *have the mind of Chriſt*, *ver. ult.*) For hee dwelleth in Chriſts heart, and alſo ours, and lifts up from one hand to the other what Chriſts thoughts are to us, and what our prayers and faith are to Chriſt. So that you ſhall have my heart as ſurely and as ſpeedily as if I were with you; and he will continually be breaking your hearts, either with my love to you, or yours to me, or both

and if either, you shall be assured of my love thereby. And whereas (sayes he) you have the spirit now in your hearts, so *ver.* 17. of *Chap.* 14. *He now dwels in you*, yet after my ascension, *he shall be* in a further measure in you, as it followes there. And *at that day* (*ver.* 20.) *you shall know*, (namely, by his Dictate) *that I am in my Father, and you in me, and I in you:* he will tell you when I am in heaven, that there is as true a conjunction between me and you, and as true a dearnesse of affection in me towards you, as is between my Father and me; and that it is as impossible to break this knot, and to take off my heart from you, as my Fathers from me, or mine from my Father.

And then thirdly, you shall be sure, that what hee sayes of my love to you, is all true, *for he is the spirit of truth, Ch.* 16. *v.* 13. as also *Chap.* 14. *ver.* 16, 17. (which Christ speakes of him as he is our Comforter.) And as you beleeve me when I tell you of my Father, because I come from him, so you may beleeve him in all that he sayes of me, and of my love to you, for he comes from me.

Ay but might they say, Will not he also leave us for a time, as you have done?

No, ſayes Chriſt, *Chap.* 14. 16. *The Father ſhall give you another Comforter, and hee ſhall abide with you for ever:* Chriſt ſpeakes that in oppoſition to himſelfe; he himſelfe had been a Comforter unto them, but he was now to be abſent, but not ſo the Spirit, *He ſhall be with you for ever:* and as he is *now without you*, ſo he *ſhall be in you, ver.* 17.

In the fourth place, if this were not enough to aſſure them how his heart would be affected towards them, hee aſſures them he will give them daily experience of it. Doe but try me (ſayes hee) when I am gone, and that by ſending me word upon all occaſions, what you would have mee to doe for you, (and I have left my Spirit to be your Secretary, and the Enditer of all your Petitions) *Hitherto you have asked nothing* (that is, little) *in my name*, (he blames them that they have asked him no more to doe for them) *but now ask and you ſhall receive.* And ſo if otherwiſe you will not beleeve, yet you ſhall beleeve your owne eyes; ask and you ſhall ſee your ſelves anſwered preſently: *Beleeve me* (ſayes hee) *for the very works ſake, Ioh.* 14. 11. He ſpeakes it of the works he would doe for them

them, in answer to their prayers when he was gone; which should be as so many Epistles of his heart, returned in answer unto theirs: For it follows, *ver.* 12. *He that beleeveth on me shall do greater works then I, because I go to my Father.* So that it is manifest, he spake of the former works done after his Ascension, by the Apostles and Beleevers. And how were they to get and procure them to be done? By Prayer: So it followes, *ver.* 13. *And whatsoever you shall ask in my Name, that will I doe.* And again he sayes in *ver.* 14. *If you shall ask any thing in my Name, I will doe it.* Let me but heare from you, be it every week, every day, every houre, you shall be sure of an answer, (*Open your mouthes wide, and I will fill them*) And those your prayers shall be as continuall tokens both of your hearts towards mee, and my answers shall bee the like of mine to you. And yet because Christ bidding them to direct (their Letters) their prayers to the Father, only to send them in his name, as *Jo.* 16. 23. and therefore so they might perhaps not so cleerely come to know and discerne, that his heart was in the answer to them, but his Fathers hand only, therefore he adds twice in the 14. of *Iohn* [*I*

will doe it, I will doe it:] He ſpeaks like one as forward to doe for them, as his Father is or ſhould be; and as deſirous to have them know and take notice of his hand in it: And it is as if he had ſaid, Though you ask the Father in my name, yet all comes through my hands, and I muſt doe it, *and I will doe it:* there muſt bee my hand to the warrant for every thing that is done, and my heart ſhall not bee wanting.

In the fift place, yet further to evidence his love, hee not onely bids them thus to pray to him, and in his name upon all occaſions, but he aſſureth them, that hee himſelfe will pray for them: and obſerve but the manner of his telling them this, it is in the moſt inſinuating, perſwaſive way of expreſſion to convey his heart to them, that men uſe to utter, when they would intimate the deepeſt care and purpoſe to doe a thing, *Chap.* 16.26. *At that day*, (namely, after his Aſcenſion) *ye ſhall ask, &c.* (ſayes he) [*and I ſay not unto you, that I will pray the Father for you*] no not I. (I mentioned it in the other Treatiſe, I will but adde this illuſtration to it.) It is ſuch a ſpeech as men uſe when they would expreſſe the greateſt

reaſon

reason that another hath, to rest confident and assured of their love; [*I doe not love you, no not I.*] It is an expressing a thing by its contrary, which is most emphaticall. As when a man hath the greatest good turn done him that can be, we use to say, *You are shrewdly hurt.* It is such an expression as *Paul* used to the *Corinthians*; I converted your souls whē you thought not of it; *I caught you with guile,* [*forgive me this wrong.*] So sayes Christ here, *I say not that I will pray for you*; when the truth is, that it is the chiefest work that he doth in heaven; *He lives ever to intercede:* as he ever lives, so to intercede ever, and never to hold his peace till sinners are saved. (But *the worke of Christ in heaven* is a subject deserves and would take up a distinct & large discourse by it self; I will therefore speak no more of it now) neither will I mention any other particulars out of this his Sermon. Read but over those 3. chapters, (the 14, 15, & 16.) for in them you have the longest Sermon of his that is recorded, & he stood the longest upon this theme, of any other, because indeed his heart was more in it then in any point that he ever preached on.

Only if any object and say, He spake all this to his Disciples, to quiet and pacifie them, and so, more in respect to their trouble, thē otherwise he would have spoken.

In the sixt place, read but the next chapter, (the 17.) and you shall see, that hee presently goes apart and alone to his Father, and speaks over all again unto him, that which he had said unto them. Hee sayes as much behind their backs *of them* as he had said before their faces *to them*. Read it, and you will find that he was the same absent, that present with them. He was therefore not only hearty in what he had said, but his heart was full of it. That Chapter (you know) contains a Prayer put up just before his suffering, and there he makes his Will, and his last request, for in such a style it runnes, [*Father, I will,*] *ver.* 24. which Will he is gone to see executed in Heaven. And *Arminius* said true, that this Prayer is left us by Christ, as a summary of his Intercession for us in heaven; he spake as hee meant to doe in heaven, and indeed as if hee were now in heaven, as having done his worke, and now come to demand his wages; [*I have finished thy work* (sayes he *ver.* 4.) *&c.*] And whereas he speaks

a word or two for himselfe, (in the first five verses) he speaks five times as many for them, for all the rest of the Chapter is a Prayer for them. Hee useth all kinde of Arguments to move his Father for his children. *I have finished the worke which thou gavest me to doe,* (sayes he) and to save them is thy work, which remaines to be done for me by thee: and *they are thine, and thou gavest them mee*; and I commend to thee but thine own. *And all mine are thine, and thine are mine*; He insinuates, that he of himselfe had not added a man, but useth all his interest onely for those that the Father had given him: (and what a motive is this?) and he professeth he will not open his mouth for a man more: *I pray not for the world* (sayes he) I will not open my lips for any one son of perdition; but I employ all my Blood, my prayers, and my whole interest with thee, but for those thy selfe hast given me. And (sayes he) though thou hast given me a personall glory wch I had before the World was; yet there is another glory which I account of almost as much; and that is in their being saved, *I am glorified in them,* (sayes hee, ver. 10.) *and they are my joy*; (ver. 13.) and there-

fore, I must have them *with me where ever I am:* (*ver.* 24.) Thou hast set my heart upon them, and hast loved them thy selfe as thou hast loved me, and thou hast ordained them to be one in us, even as *we are one*, and therefore I cannot live long asunder from them: I have thy company, but I must have theirs too; *I will that they be where I am, ver.* 24. If I have any glory, they must have part of it: So it follows in the fore-named verse, [*That they may behold the glory which thou hast given me,*] he speaks all this as if he had bin then in heaven, and in possession of all that glory, and therefore is to be taken as an expression of his Heart in Heaven.

§. II.

Demonstrations from passages and expressions after his Resurrection.

THese Demonstrations have been taken from his carriage and Sermon before his death, even at his first breaking of his minde unto his Disciples, concerning his departure from them. Let us now take a view of our Saviour in his behaviour after his *Resurrection*, whence

whence a further *Indicium* of his heart, how it would ſtand towards ſinners when he ſhould be in heaven, may be taken, and his love demonſtrated. For his Reſurrection was his firſt ſtep unto his glory, and indeed an entrance into it; when he laid downe his body, hee laid downe all earthly weakneſſes, and paſſions of fleſh and bloud. *It was ſowne* (as ours is) *in weakneſſe*; but with raiſing of it up again, he took on him the diſpoſitions and qualifications of an immortall and glorious body, *It was raiſed in power.* And *The dayes of his fleſh* (or fraile eſtate) as the Author to the Hebrewes, by way of diſtinction ſpeakes, were paſt and over, at his Reſurrection: and the garment of his body was new dyed, and endowed with many qualities: and thereby it was made of a ſtuffe fit to beare and ſuſtaine Heavens Glory: and therefore, what now his heart upon his firſt riſing ſhall appeare to be towards us, will bee a certaine demonſtration, what it will continue to bee in Heaven. And to illuſtrate this the more, conſider, that if ever there were a tryall taken, whether his love to ſinners would continue or no, it was then at his Reſurrection,

for all his Diſciples (eſpecially *Peter*) had carried themſelves the moſt unworthily towards him in that interim, that could be; and this then when he was performing the greateſt act of love, (namely, dying for them) that ever was ſhewn by any. (And by the way, ſo God often orders it, that when he is in hand with the greateſt mercies for us, and bringing about our greateſt good, then we are moſt of all ſinning againſt him; which he doth, to magnifie his love the more) You know how they all forſook him, & in the midſt of his Agony in the garden, (in which he deſired their company, meerly for a reliefe unto his ſadded ſpirit) they ſlept, and lay like ſo many blocks, (utterly ſenſleſſe of his dolours) which had they had any friendly ſympathy of, they could never have done; [*Could you not watch with me one houre?*] And then you know how foulely *Peter* denyed him with oaths and curſes; and after that, when he was laid in the grave, they are giving up all their faith in him, *We truſted it ſhould have bin he* (ſay two of them) *that ſhould have redeemed Iſrael, Luk.* 24. 21. They make queſtion whether he was the Meſſiah or no. Now then when Chriſt came firſt out

of

of the other world, from the dead, cloathed with that Heart and Body which he was to weare in heaven, what message sends hee first to them? wee would all think, that as they would not know him in his sufferings, so he would now be as strange to them in his glory: or at least his first words shall be to rate them for their faithlesnesse and falshood: but here is no such matter; for *Ioh.*20.17. his first word concerning them is, *Go tell my brethren, &c.* You reade elsewhere how that it is made a great point of love and condescending in Christ so to entitle them; *Heb.* 2.11. [*Hee is not ashamed to call them brethren*] (surely his brethren had been ashamed of him:) Now for him to call them so when hee was first entring into his glory, argues the more love in him towards them. He carries it as *Ioseph* did in the height of his advancement when he first brake his minde to his brethren; *I am* Joseph *your brother* (sayes he, *Gen.*45.4.) So Christ sayes here, *Tell them* you have seen *Iesus* their *Brother*, I own them as brethren still. This was the first compellation: But then what was the message it selfe that he would first have delivered unto them? that I (sayes

he) *ascend to my Father, & to your Father.* A more friendly speech by far, and arguing infinite more love then that of *Iosephs* did, (though that was full of bowels) for *Ioseph* after he had told them he was their *brother*, addes, [*whom you sold into Egypt,*] he minds them of their unkindnesse, but not so Christ, not a word of that, he mindes them not of what they had done against him. Poore sinners who are full of the thoughts of their own sins, know not how they shall be able at the latter day to look Christ in the face when they shall first meet with him: But they may relieve their spirits against this care and feare by Christs carriage now towards his Disciples, who had so much sinned against him: Be not afraid, *Your sinnes will be remembred no more.* Yea further, you may observe that he minds them not so much of what he had been doing for them; Hee sayes not, Tell them I have beene dying for them, and they little thinke what I have suffered for them, not a word of that neither: but still his heart and his care is upon doing more: hee lookes not backward to what is past, but forgets his sufferings, as *a woman her travaile, for joy that a*

man-

man-child is borne. Having now dispatcht that great work on earth for them, he sends them word that he is hastening to heaven as fast as hee can to doe another: And though hee knew hee had businesse yet to doe upon earth, that would hold him forty dayes longer, yet to shew that his heart was long and eagerly desirous to be at worke for them in Heaven, hee speakes in the present tense, and tells them, *I ascend*, and hee expresseth his joy to be, not onely that he *goes to his Father*, but also that hee goes to [*their Father*] to be an advocate with him for them, of which I spake afore. And is indeed JESUS our Brother alive? and doth hee call us Brethren? and doth hee talke thus lovingly of us? (whose heart would not this overcome?)

But this was but a message sent his Disciples, before he met them; let us next observe his carriage and speech at first meeting together. When hee came first among them, this was his salutation, *Peace be to you, ver.* 19. which he reiterates, *ver.* 21. and it is all one with that former speech of his used in that his parting Sermon, [*My peace I leave*

leave with you.] After this hee *breathes on them*, and conveyes the *Holy Ghoſt* in a further meaſure into them, ſo to give an evidence, of what hee would doe yet more plentifully in Heaven, and the myſtery of that his *breathing on them*, was to ſhew that this was the utmoſt expreſſion of his heart, to give them the Spirit, & that this expreſſion came from the very bottome of his heart, (as a mans breath doth) and this it holds forth as wel as that the holy Ghoſt proceeds from him, as well as from the Father, (which was alſo the meaning of it,) And to what end doth he give them the Spirit? not for themſelves alone; but that they by the gifts and aſſiſtance of that Spirit might *forgive mens ſinnes* by converting them to him, [*whoſe ſins ſoever ye remit*, (namely, by your miniſtery) *they are remitted to them:*] His mind you ſee is ſtill upon ſinners, and his care for the converſion of their ſoules. And therefore in another Evangeliſt, (namely *Mark*) his laſt words recorded are theſe: *Goe yee into all the world, and preach the Goſpell unto every creature, and he that beleeveth ſhall be ſaved, &c.* Chap. 16. 15. And in *Luke*, chap. 24. ver. 46, 47. his laſt words on earth

earth recorded are, [*Thus it behoved Christ to suffer*] *and to rise,---that repentance & remission of sinnes should be preached among all Nations*; And addes, beginning at *Hierusalem*, where he had been but a very few dayes afore crucified. Of all places, one would have thought hee would have excepted that, and have charged them to passe it by, but he bids them begin there: let them have the first fruit and benefit by my death, that were the actors in it. And (to that end) he also sayes, *Behold, I send you the promise of my Father, &c. ver.* 49. Another time he appeares to two of them, and then indeed he rates them, saying, *O ye fools, and slow of heart*; but for what is it? not for that they had forsaken him, but onely because they would not beleeve on him; for no other sin; so it followes, *Luke* 24. 25. *O yee fools, and slow of heart* [*to beleeve,*] *&c.* and so elsewhere we find him glad when any doe beleeve, as *Joh.* 11. 15. And after that, he appeares to all the eleven, and *upbraids* them, (the Text sayes) but with what? with their *unbeleefe* and *hardnesse of heart*; still because they *beleeve not*, so *ver.* 14. No sinne of theirs troubled him but their *unbeleefe*: Which shewes how

his

his heart ſtands, to deſire nothing more, then to have men beleeve in him; and this, now when glorified. Afterwards he meets with *Thomas*, and ſcarce chides him for his groſſe unbeliefe; onely tels him, it was well that *having ſeene, he beleeved*; but pronounceth them more bleſſed, *who though they have not ſeene, yet beleeve*: and ſo he is reproved, *Ioh.* 20.29. Another time he ſhewes himſelfe to his Diſciples, and particularly deales with *Peter*, but yet tells him not a word of his ſinnes, nor of his forſaking of him, but onely goes about to draw from him a teſtimony of his love to himſelfe, *Peter*, (ſayes he) *loveſt thou mee?* Chriſt loves to heare that note; full well doe thoſe words ſound in his eares, when you tell him, you love him, though he knowes it already; as *Peter* tells him, *Thou knoweſt all things, thou knoweſt I love thee, Iohn* 21.15. and this Chriſt puts him thrice upon. And what was Chriſts aime in drawing this acknowledgement of love from *Peter* to him, but onely to put an engagement upon *Peter*, that if he loved him as he profeſſed, and would ever ſhew it, then to *feed his lambes?* this is the great teſtimony that he would

have

have *Peter* to ſhew his love in, when he ſhould be in heaven; and this is the laſt charge he gives him: Which how great a teſtimony is it, to ſhew how his owne heart was affected, and what his greateſt care was upon? His heart runnes altogether upon his lambes, upon ſoules to be converted; Hee had ſaid afore, [*Sheep*] *I have, Iohn* 10. 6. *which are not of this fold, them I muſt bring in:* (and he left his Apoſtles to doe it) but this here was a more moving and affectionate expreſſion by farre; for *ſheep* can ſhift for themſelves, but poore little *lambs* cannot: Therefore Chriſt ſayes unto *Peter*, *Feed my Lambes*, (he calls them ſuch, even as *Iohn*, to expreſſe the more love unto thoſe he writes to, calls them *My little children.*) And to what end doth the Euangeliſt record theſe things of him after his Reſurrection? One of the Euangeliſts that recorded them, informs us; In the 20. of *Iohn, ver.* 30. it is ſaid, that *Ieſus did many other ſigns*, namely, after his Reſurrection: (for in the midſt of the ſtory of thoſe things done after his Reſurrection it is he ſpeakes theſe words) *which are not written in this Booke*, but partly recorded by other Euangeliſts, and part-

ly

ly concealed) *but these things are written that yee might beleeve that Iesus is the Christ*, that is, these things done *after the Resurrection*, that so you might come to him as to the *Messiah*, the Saviour of the world, as willing to entertaine sinners: and therefore the most of those things recorded doe tend to shew Christs heart and carriage towards sinners after hee was risen, that so wee might beleeve on him, and that *beleeving we might have life through his Name.*

§. III.

Demonstrations from passages in and after his Ascension *into Heaven.*

LEt us view him next in his very ascending, his carriage then also will further assure our hearts of this. *Luke* 24. 50. it is said, *He lifted up his hands and blessed them:* and to put the greater emphasis upon it, and that wee might the more observe it, as having some great mystery in it, *ver.* 51. it is added, [*And whilst he blessed them, he was parted from them, and carried up into heaven.*] This benediction Christ reserved to be his last act; and what was the meaning of it, but (...) have

have before shewne) to blesse them, even as God blessed *Adam* and *Eve*, bidding them *Encrease and multiply*, and so blessing all Man-kinde that were to come of them? Thus doth Christ in blessing his Disciples, blesse all those that shall beleeve through their word unto the end of the world. I onely adde this to the illustration of it here; this mysterie is interpreted by *Peter*, *Acts* 3. 26. when speaking to the Jews, he sayes, *Vnto you first, God having raised up his Sonne Iesus, sent him* [*to blesse you,*] (and how?) *in turning away every one of you from his iniquities*, and so, forgiving of them; (for, *Blessed is the man whose sin is forgiven.*) Thus at his ascending.

In the next place, let us consider what Christ did when he was come to heaven and exalted there: how abundantly did he there make good all that hee had promised in his last Sermon? For, First, hee instantly powred out his Spirit; and that richly, (as the Apostle to *Titus* speakes,) and he *being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hee hath shewed forth this which you now see and heare*, sayes the Apostle in his first Ser-

mon

mon after, *Acts* 2. 33. Christ then received it, and visibly poured him out. So *Ephes.* 4. 8. it is said, *He ascended up on high, and gave gifts unto men,——for the worke of the Ministery,* (ver. 15.) and *for the jointing in of the Saints to the encrease of the body of Christ,* (ver. 16.) that is, for the converting of elect sinners, and making them Saints. And the gifts there mentioned (some of them) remain unto this day, in *Pastors, & Teachers, &c.* and this Spirit is still in our preaching, and in your hearts in hearing, in praying, &c. and perswades you of Christs very love to this day; and is in all these the pledge of the continuance of Christs love still, in heaven unto sinners. All our Sermons and your prayers are evidences to you, that CHRISTS heart is still the same towards sinners, that ever it was; for the Spirit that assists in all these, comes in his Name, and in his stead, and workes all by commission from him. And doe none of you feele your hearts moved in the preaching of these things, at this and other times? and who is it that moves you? it is the Spirit who speakes in Christs Name from Heaven, and by him Christ himselfe is said to *speake from heaven.*

heaven. Heb. 12.25. And when you pray, it is the Spirit that indites your prayers, and that *makes intercession for you* in your own hearts, *Rom.* 8.26. which Intercession of his is but the evidence and echo of Christs Intercession in Heaven. The Spirit prayes in you, because Christ prayes for you: He is an Intercessour on earth, because Christ is an Intercessour in heaven: and he did take off Christs words, and used the same that he before had uttered, when he spake in and to the Disciples the words of life: so he takes off Christs prayers also when he prayes in us: he takes but the words as it were out of Christs mouth, or heart rather, and directs our hearts to offer them up to God. He also follows us to the Sacrament, and in that Glasse shewes us Christs face smiling on us, and through his face his heart; and thus helping of us to a sight of him, we goe away rejoycing, that we saw our Saviour that day.

Then secondly, all those works both of miracles and conversion of sinners, in answer to the Apostles prayers, are a demonstration of this. What a handsell had *Peters* first Sermon after Christs Ascension, when three thousand souls were converted

verted by it? The Apoſtles (you know) went on to preach forgiveneſſe through Chriſt, and in his Name, and to invite men to him; and what ſignes and wonders did accompany them, to confirme that their preaching? and all were the fruits of Chriſts Interceſſion in heaven: So that what he promiſed, (*Ioh.* 14.12.) as an evidence of his minding them in Heaven, was abundantly fulfilled. They *upon their asking did greater works then he:* ſo *Acts* 4.29,30. we read at the prayers of *Peter*. And *Heb.* 2.3,4. the Apoſtle makes an argument of it, *How ſhall wee eſcape* (ſayes he) *if wee neglect ſo great ſalvation, which at the firſt began to bee ſpoken by the Lord, and was confirmed unto us by them that heard him, God alſo bearing them witneſſe both with ſignes and wonders, and with divers miracles? &c.* Yea let mee adde this, that take all the New Teſtament, and all the promiſes in it, and expreſſions of Chriſts love, they all were written ſince Chriſts being in heaven, by his Spirit, and that by commiſſion from Chriſt, & therfore all that you finde therein you may build upon, as his very heart; and thereby ſee, that what he once had ſaid on earth, he repealeth not a word

thereof

thereof now he is in heaven; his minde continues the same: And the consideration hereof may adde a great confirmation to our faith in the matter in hand.

Thirdly, some of the Apostles spake with him since, even many yeers after his Ascension. Thus *Iohn* and *Paul*, (of which the last was in heaven with him) and they both doe give out the same thing of him. *Paul* heard not one Sermon of Christs (that we know of) whilst on earth, and received the Gospell from no man, Apostle or other, but by the immediate Revelation of Jesus Christ from heaven, (as he speakes, *Gal.* 1. 11, 12.) He was converted by Christ himselfe from heaven, by immediate speech & conference of Christ himselfe with him; and this long after his Ascension. And in that one instance Christ abundantly shewed his heart and purpose to continue to all sorts of sinners to the end of the world. Thus in two places, that great Apostle telleth us; the first is 1 *Tim.* 1. 13. *I was a persecuter, a Blasphemer,* (sayes hee) *but I obtained mercie, and the grace of our Lord* (namely, Jesus Christ) *was exceeding abundant*: and upon this he declares from Christs owne mouth, who spake to him from

Heaven

Heaven, that this is *the faithfullest saying* that ever was uttered, *That Christ came into the world to save sinners, whereof I am chiefe,* (saies he) *ver.* 15. And to testifie that this was the very scope of Christ in thus converting of *Paul*, himselfe; and was *Pauls* scope also in that narration thereof in that place, to shew so much, appears by what follows, *v.*16. *For this cause I obtained this mercy, that in me,* [*first*] *Iesus Christ might shew forth all long suffering, for a pattern to all them that should hereafter beleeve on him unto life everlasting.* It is expresse (you see) to assure all sinners, to the end of the world, of Christs heart towards them: this was his drift: *For this very cause,* (saies *Paul.*) The second place I alledge in proofe of this, is the story of *Pauls* conversion, where he carefully inserts the very words that Christ himselfe spake to him from heaven, (*Act.*26.16.) which were these, *I have appeared unto thee for this purpose, to make thee a Minister and a witnesse,* —— *to send thee to the Gentiles,* [*to open their eyes, and to turne them from darknesse to light, and from the power of Satan unto God, that they may receive forgivenesse of sinnes, and an inheritance among*

them that are sanctified by faith that is in me.] Brethren, these are Christs owne words since he went to heaven, and hee tells *Paul* he appeared unto him to testifie thus much. This for *Pauls* conference with him.

Then againe, sixty yeeres after his Ascension, did the Apostle *John* receive a Revelation from him, even when all the Apostles were dead, (for after all their deaths was that Book written) and that Revelation is said to be *the Revelation of* JESUS CHRIST (so *Chap.* 1. 1.) in a more immediate manner, then any other of the Apostles writings: and you reade that Christ made an Apparition of himselfe to him, and said, *I am he that was dead, and am alive, and live for evermore, Chap.* 1. 18. Now let us but consider Christs last words, in that his last book, (the last that Christ hath spoken to us on earth since hee went to Heaven, or that he is to utter till the day of Judgement) you have them in the last Chapter, *ver.* 16. *I Iesus have sent mine Angel to testifie unto you these things in the Churches: I am the root and the off-spring of* David;—[*and the Spirit & the Bride say Come: and let him that heareth say, Come:*

and

and let him that is athirſt come: and whoſoever will, let him take of the water of life freely.] They are the latter words I cite this place for; The occaſion of thoſe words was this: Chriſt being now in heaven, and having promiſed one day to come again, and fetch us all to heaven: in the mean time mark what an ecchoing and anſwering of hearts and of deſires there is mutually between him and us: *Him from Heaven*, and beleeving *ſinners* from below: earth *calls* upon *heaven*, and heaven calls upon earth, as the Prophet ſpeakes. The *Bride* from earth ſayes unto Chriſt, *Come to me*; and the *Spirit* in the Saints hearts below, ſayes unto him alſo, *Come*; and Chriſt cryes out as loud from heaven, *Come*, in anſwer unto this deſire of theirs; ſo that heaven and earth ring of it again. *Let him that is athirſt come to me; and let him that will come, come, and take of the waters of life freely:* This is Chriſts ſpeech unto men on earth. They call him to come unto earth, to Judgement; and he calls ſinners to come up to heaven unto him for mercie: They cannot deſire his comming to them, ſo much as he deſires their comming to him. Now what is the meaning of this, that upon

their

th.ir calling upon him to come, he ſhould thus call upon them to come? It is an effect as if he had plainly uttered himſelfe thus, I have a heart to come to you, but I muſt have all you my Elect that are to be on earth, come to me firſt: You would have me come down to you, but I muſt ſtay here, til all that the Father hath given me, be come to me; and then you ſhall be ſure, quickly to have me with you: hereby expreſſing how much his heart now longs after them. This to be his meaning, is evident by the words which he addes, *v.* 20. *He which teſtifies theſe things*, (namely, Chriſt) *ſays*, [*Surely I come quickly.*] And if we obſerve how much by the by (as it were) theſe words of Chriſts do come in, it makes them the more remarkable to ſhew his heart in uttering them. For this book was intended meerly as a prophecie of the times of the Goſpel untill Chriſts comming; unto which period of it, when *John* had brought that prophetique ſtory, he brings in the Bride longing for that comming of Chriſt, [*The Bride ſayes, Come.*] And no ſooner ſayes ſhe ſo, but CHRIST by way of retortion, breaks forth into the like; and ſayes, *Come* unto her alſo; yea, it puts the like obſervati-

on upon it, that he had uttered the ſame words before, in the ſame book, *Rev.* 21. 6. but notwithſtanding, he will repeat them againe, and have them to be his laſt words. All which ſhewes how much his heart was in this part of the Goſpell, to invite ſinners to him, that now when hee is to ſpeake but one ſentence more till we heare the ſound to Judgement, he ſhould eſpecially make choyce of theſe words. Let them therefore for ever ſtick with you, as being worthy to be your laſt thoughts when you come to dye, and when you are a going to him. He ſpeaks indeed ſomething elſe after them; but that which he ſayes afterwards, is but to ſet a ſeale unto theſe words and to the reſt of the Scriptures, whereof this is the chiefe. And yet further to ſhew, that theſe words were purpoſely ſingled out to be his laſt, and that he meant to ſpeake no more till the day of Judgement: hee therefore adds a *curſe* to *him*, who ſhould *adde to them*, or *take from them*. He adds indeed after that another ſpeech, but it is only to ingeminate his willingneſſe to *come quickly*, were all his Elect but once come in to him, ſo *ver.* 20. And all this tends to aſſure us that this is his heart, and

we shall find him of no other mind untill his comming againe.

And that you may yet the more consider them to have been thus purposely chosen by him, to bee his last words, to the end to make them stick with us, let me add another observation about them, which is, that at another time, when hee was upon earth, he in like manner singled out these very words (I meane the matter of them) as the conclusion and shutting up of many dayes preaching. Thus *Iohn* 7.37. *in the last day, that great day of the Feast, Iesus stood & cryed* [*If any man thirst, let him come to me & drink:*] These words were spoken on the *last day of the Feast*, after which he was to preach no more at that time, & for a good while after unto them: (and hee had preached upon all the former dayes of the Feast, as his manner was) and it was [*the great*] *day of the Feast*, when he had the greatest audience: and you see he chooseth this for his last sentence of that his last Sermon then; & when he would give them something at parting, as a *Viaticum* which he would have them carry home with them to feed upon above all the rest, these are his words, *If any man thirst, let him come to*

me and [*drinke:*] (which himſelfe interprets to be *beleeving* on him, *ver.* 38.) and he *ſtood up* to ſpeake this; yea, *hee cryes*, ſayes the Text, with a more then ordinarily elevated voice, & with utmoſt vehemencie, to the intent that all might heare this above all ſayings elſe: and thus in like manner at this time alſo, when he is to ſpeak no more, but to hold his tongue for ever till the day of judgement, (nor is to write any more Scriptures) hee then ſends his Angel to teſtifie theſe to be his laſt words; and this although hee had ſpoken them before: It was therefore aſſuredly done, to ſhew how much his heart was in them. They were his laſt words then, and they ſhall bee mine in the cloſure of this Diſcourſe, for what further evidence can there bee added to them?

THE

THE HEART OF CHRIST in Heaven,

Towards sinners on Earth.

II. PART.

HEB. 4. 15.

For wee have not an High-Prieſt which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without ſin.

THe onely uſe I ſhall make of theſe words, is, to be a foundation unto that 2. part of that head or point of Doctrine into which I have made an entrance; which was to demonſtrate the *gracious inclination and temper of Chriſts Heart towards ſinners, now hee is in heaven.*

The extrinſecall demonſtrations of this (which I make the firſt part of it) are diſpatched: And for a ground-work to theſe more *Intrinſecall Demonſtrations* (which make a ſecond part) I have choſen this

Text, as that which above any other ſpeakes his heart moſt, and ſets out the frame & workings of it towards ſinners; and that ſo ſenſibly, that it doth (as it were) take our hands, and lay them upon Chriſts breaſt, and lets us feele how his heart beats, and his bowels yern towards us, even now he is in glory: The very ſcope of theſe words being manifeſtly to encourage Beleevers againſt all that may diſcourage them, frō the conſideration of Chriſts heart towards thē now in heaven.

To open them, ſo farre as they ſerve to my preſent purpoſe.

Firſt, all that may any way diſcourage us, he here calls by the name of *Infirmities*, thereby meaning both

1. The *afflictions* of what ſort ſoever, Perſecutions, &c. *from without.*
2. The *evill of ſinnes* which doe moſt of all diſcourage us *from within.*

And that both theſe are meant,

1. That under [*Infirmities*] he means perſecutions and afflictions is manifeſt, not only in that the word is often uſed in that ſenſe, as 2 *Cor.* 11.30. and *Ch.* 12.5. but alſo it is plain, that the phraſe is here ſo intended, for his ſcope is to comfort them againſt what would pull from thē their

their profession, as that fore-going exhortation [*let us hold fast our profession*] implyes; now that which attempted to pull it from them, were their persecutions and oppositions from without: It appeares also because his argument here of comforting them against these infirmities, is drawn from Christs example, *In that he was in all things tempted as we are.*

Yet secondly, by [*infirmities*] are meant sins also, for so in the processe of this Discourse he useth the phrase, and makes them the main object of our High-Priests pity, for in the next words, *Ch.* 5. 2. shewing what the qualifications of the High-Priests under the Law were, (who were types of our great High-Priest) he makes this one (suitable to this here mentioned) that he was to be one that *could have compassion on the ignorant, and those that were out of the way*; (that is upon sinners, for sins are those ignorances and goings astray from God;) and then adds, *in that himself was cloathed with infirmities*; that is, with sins. And although it is said here that Christ was without sin in all, yet he was tempted by Satan unto all sorts of sinnes, even as we are. And that by [*infirmities*] sinnes are mainly here intended.

is yet more evident from the remedy propounded against them which they are here encouraged to seek for at the Throne of grace, namely, *Grace* and *Mercy*. *Therefore let us come boldly to the throne of grace that we may find,* [*Grace and Mercy*] *to help in time of need:* So it follows in the next words. *Grace* to help against the power of sin, & *mercy* against the guilt and punishment of it; both which are the greatest discouragers to come boldly to that Throne, and therefore he must needs intend those kindes of *infirmities* chiefly in this his encouragement and comfortory given.

Now secondly, for a *support* against both these, he lets us understand how feelingly and sensibly affected the heart of Christ is to sinners under all these their *infirmities*, now he is in heaven (for of him advanced into heaven, he here speakes, as appeareth by *v.*14.) And if the coherence with that verse be observed, we shall see that he brings in this narration of it fetly, by way of preventing an objection which might otherwise arise in all mens thoghts from that high and glorious Description which hee had given of him in that 14. *ver.* [*We have a great High Priest* [illegible] *ed*

passed into the Heavens, &c.] He knew he would be apt from this presently to think he may be too great to be an High-Priest for us, to transact our affaires; and that this greatnesse of his might cause him to forget us, or if he did remember us, and take notice of our miseries, yet *being passed into the Heavens*, and so having cast off the frailties of his flesh which he had here, and having cloathed his humane nature with so great a glory, he therfore cannot now pitty us, as hee did when hee dwelt among us here below; nor be so feelingly affected and *touched* with our miseries, as to be tenderly moved to compassionate and commiserate us, for he is not now capable of a feeling of griefe, and so, not of a *fellow-feeling*, or *sympathizing* with us; his state and condition now is above all such affections; which affections notwithstanding are they that should put him upon helping us, heartily and cordially. And for him to be exposed to such affections as these, were a weaknesse, an *infirmity* in himself, which heaven hath cured him of. His power and glory is so great, that he cannot be thus touched, even as the Angels are not: And he is *advanced far above all principalities & powers*, *Eph.* 1.15.

This the Apoſtle carefully pre-occupates; and it is the very objection which he takes away, *We have not an high-Prieſt who cannot, &c. Duplex negatio æquipollet affirmationi*; nay, two negatives doe not only make an affirmative, but affirme more ſtrongly: they make an affirmation contradictory to a contrary and oppoſite thought. Now this ſpeech of his is as much as if he ſhould have ſaid, Well, let heaven have made what alteration ſoever, upon his condition, in glorifying his humane nature, which be it never ſo free frō fleſhly paſſions, and inſtead of fleſh be made like heaven; let him be never ſo incapable of impreſſions frō below: yet he retains one tender part & bare place in his heart ſtill unarmed (as it were) even to ſuffer with you, and to be touched if you be. The word is a deep one, [συμπαθῆσαι] *He ſuffers with you*, he is as tender in his bowels to you as ever he was: that hee might be moved to pity you, he is willing to ſuffer (as it were) one place to be left naked, & to be fleſh ſtil, on which he may be wounded with your miſeries, that ſo he might be your mercifull *High Prieſt*.

And whereas it may bee objected, that this were a weakneſſe: the Apoſtle

affirmes that this is his power, and a perfection and ſtrength (of love ſurely) in him, as the word δυνάμιον importeth: that is, that makes him thus *able* and *powerfull* to take our miſeries into his heart, though glorified, and ſo to beaffected with them as if he ſuffered with us, and ſo to relieve us out of that principle, out of which he would relieve himſelfe.

There are two things which the Text gives me occaſion to take notice of, and apart to handle.

Firſt, (more generally) That Chriſts heart now in heaven, is as graciouſly affected to ſinners, as ever it was on earth.

And ſecondly, (more particularly) the *manner how*. Or thus,

1. That he is *touched with a feeling*, or *ſympathizeth with us*, (as the word is.)

2. The way how this comes to paſſe, even through *his having been tempted in all things like unto us*. In handling the firſt, I ſhall give thoſe *Intrinſecall* demonſtrations of it that remain; & in hādling the other, further open the text: to come therefore 1. to thoſe *Intrinſecall* Demonſtrations of this doctrin, which I engraft upon theſe words, and doth indeed ſhoot naturallyfrō thē, namely, *that the heart of Jeſus Chriſt*

Christ now he is in heaven, is as graciously inclined to sinners, as ever it was on earth.

§. I.

The first sort of Intrinsecall *Demonstrations drawn from the influence all the three Persons have for ever into the heart of the Humane nature of Christ in heaven.*

THe 1. sort of Demonstrations shall be fetcht from all the three Persons, and their several influence they have in Christs heart in heaven, to encline it towards us.

The first shall be taken from God his Father, who hath thus advanced him; and it hath two parts: 1. That God hath given a perpetuall command to Christ to love sinners; 2. That therefore his heart continues the same for ever.

For the first, God the Father *hath given Jesus Christ a speciall command to love sinners*; and hath withall *implanted* a mercifull *gracious disposition in his heart toward them* This I mention to argue it, because it is that wch Christ alledgeth, *Joh.* 6. 37. as the originall ground of this disposition of his, *not to cast out those that come to him: For it is my Fathers will* (sayes he in the following verses) *that I should perform that wch I came down frō heaven for*, v. 38.

Ibid.

And this lyes now ſtill upon him now he is in heaven, as much as ever: for *his will alſo is*, (ſayes he, *ver.* 39.) *that I ſhould raiſe them up at the laſt day*, ſo as it muſt needs continue the ſame till then. And compare with this the 10. of *Iohn*, from *v.*15. to 18. where having diſcourſed before of his care & love to his ſheep, to *give his life* for them, to *know* and own them, and *to bring them into the fold, &c.* he concludes at *v.* 18. [*this commandment have I received from my Father.*] It is his *will* ſayes the 6. of *Iohn*, (and if a good ſonne knows that a thing is his fathers mind & will, it is enough to move him to do it; much more if it be his expreſſe cõmand.) And in this 10. of *Iohn* he further ſayes, that it is the *command* which he had *received from the Father*. A cõmand is a mans will peremptorily expreſſed; ſo as there muſt be a breach, if it be not fulfilled: and ſuch a command hath God given Chriſt concerning us. Out of both which places I obſerve 3. things to be the matter of this will & command of Gods: 1. That Chriſt ſhould die for his ſheep; in reſpect to wch command, he continued ſo to love them whilſt here, as to *lay downe his life for them*: (ſo *Ioh.* 10.15. but then he took it up againe,

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again, and is aſcended into heaven. Therefore thoſe other 2. things cõmanded him do concern him whẽ he is in glory; namely, to *receive all that come to him*, which is the ſecond; and the third, to look that he *loſe none of thoſe for whõ he dyed*, but to *raiſe them up*. And for theſe his fathers cõmand lyes as ſtrictly on him, now he is in heaven, as for dying for them whilſt he was on earth: [*This command have I received from my Father, and this is his will.*]

And together with this command, God did put into his heart (as where he gives commands to his children, he ever uſeth to do) ſuch an inſtinct of tr ãſcendent love towards them, as ſhall ſo ſtrongly encline him to performe it, that he ſhall need no more commands. He hath put ſuch a ſoꝛt, ſuch an eſpeciall love into him, as he hath put into the hearts of parents towards their own children, more then to all other m ns children which they ſee beſides, although more beautifull and more witty then their own. And both this commandement, and this inclinat ion of love towards them, we have at once expreſſed, *Pſal.* 40. 8. where giving the reaſon why he b came our Mediator, and ſacrificed himſelf, hee not onely ſayes,

I con t

I come to do thy will O God, but also, *Thy Law is in my bowels*: In which speech both these two are mentioned:

1. That command I mentioned is there expressed, for it is called *a Law*.

And 2. it was a law wrought into suitable *dispositions* in his heart; and therefore said to be a *Law in his heart or bowels*.

You may easily conceive what Law it was by the subject of it, his *Bowels*, which are stil put for the most tender *affections*; (*Col.* 3. 12. *Bowels of mercy, kindnes*, &c.) It was no other then that Law of Love, mercy and pitie to poore sinners, which God gave him in charge, as he was to be Mediator. It was that speciall law which lay on him as hee was the *second Adam*, like that which was given to the first *Adam*, *non comediendi*, over & above the morall law, *not to eat the forbidden fruit*; such a Law was this hee there speakes of: It was the Law of his being a Mediator & a Sacrifice (for of that he expresly speakes, *v.* 6, 7.) over and besides the morall Law, which was common to him with us. The word in the originall is, [*In the middest*] *of my bowels*, to shew it was deeply engraven: it had its seat in the center; it sate neerest, and was most inward in his

Yea,

Yea, and as that speciall law of not eating the forbidden fruit, was to *Adam*, *Præceptum Symbolicum*, (as Divines call it) given over & besides all the ten Commandements, to be a *tryall*, a *sign* or *symbole* of his obedience to all the rest; such was this Law given unto Christ, the second *Adam*; so as that God would judge of all his other obedience unto himself by this: yea it was laid on him with that earnestnesse by God, and so commended by him, as that if ever Christ would have him to love him, himself must be sure to love us. Thus in that place forecited, *Joh.* 10. 17, 18. Christ comforts himself with this in his obedience [*Therefore doth my Father love me*:] It is spoken in relation unto his filling *this* his *command*, formerly mentioned; and so withall imports, as if God should love Christ the better, for the love he should shew to us; it pleased him so wel to see Christ love us. And so it is as if God when hee gave Christ that Commandement, *v.* 18. had said, *Son*, as you would have my love continue towards you, let me see that your love towards me be shewn in being kinde to these I have given you, *whom I have loved with the same love wherewith I loved you*; (as you

have it *Ioh.* 17. 23.) As God would have us shew love unto him, by loving his children: so he would have Christ also shew his love towards him by loving of us.

Now for the second branch of this Demonstratiõ, namely, that *that* love which Christ, when on earth, expressed to be in his heart, and which made him dye for sinners upon this command of his Father that it doth certainly continue in his heart still, now that he is in heaven, and that as quick & as tender as ere it was on earth, even as when he was on the Crosse, and that because of his Fathers command, it is evidenced thus. For it being a Law written in the midst of his bowels by his Father, it becomes naturall to him, and so indelible, and (as other Morall Laws of God written in the heart are) perpetuall. And as in us, when we shall be in Heaven, though *Faith* shall faile, and *Hope* vanish, yet *Love shall continue*, (as the Apostle speakes) so doth this love in Christs heart continue also, and suffers no decay; and is shewn as much now in receiving sinners, and interceding for them, and being pitifull unto them, as then in dying for them. And this love to sinners being so commanded and pressed upon him, as

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as

(as was ſaid) that as he would have his Father love him, he ſhould love them; & ſo, being urged upon all that great love that is between him and his Father; this as it muſt needs work & boil up a ſtrong love in him unto ſinners, ſo likewiſe the moſt conſtant and never-decaying love that could be: And this is argued from the analogie of that principle upon which Chriſt urgeth us to love himſelf, *John* 15. 10. He moveth his Diſciples to *keep the Commandments* he gave them, and uſeth this argument, [*For ſo ſhall you abide in my love;*] and backs it with his own inſtance, [*even as I have kept my Fathers Commandments, and abide in his love.*] Now therfore this being the great Commandment that God layeth on him, to love, and die for, and to continue to love, and receive ſinners that come to him, and raiſe them up at the latter day, certainly he continues to keep it moſt exactly, as being one of the great tyes between him & his Father, ſo to continue in his love to him. Therefore ſo long as he continues in his Fathers love, (and now he is in heaven, and at his right hand, he muſt needs continue in higheſt favour with him;) ſo long we may be ſure he continues to ob-

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ſerve this. And thus that he ſhould continue ſtil to love us, both love to his Father, & love to himſelf obligeth him: we may therefore be ſure of him that he both doth it, and will doe it for ever. O what a comfort is it, that as children are mutual pledges and tyes of love between man and wife, ſo that we ſhould be made ſuch between God the Father and the Son! And this demonſtration is taken from the influence of the firſt Perſon of the Trinity; namely, from God the Father.

Then (ſecondly) this his love is not a forced love, which he ſtrives only to bear towards us, becauſe his Father hath commanded him to marry us; but it is his nature, his diſpoſition: Which added to the former, affords a ſecond demonſtration of the point in hand, and is drawn from God the Son. This diſpoſition is free and natural to him; he ſhould not be Gods Sonne elſe, nor take after his heavenly Father: unto whom it is naturall to ſhew mercy, but not ſo to puniſh, which is his ſtrange work, but *mercie pleaſeth him*, he *is the Father of mercie*, he begets them naturally. Now Chriſt is his own Son, ἴδιος ὁ υἱὸς (as by way of diſtinction he is called, *Ioh.* 6.) and his naturall Sonne; yea, his humane nature being united to the ſecond Per-

ſon, is thereby become the naturall Son of God, not adopted as we are. And if he be his naturall Son in priviledges, then alſo his Fathers properties are naturall to him; more naturall then to us, who are but his adopted ſons. And if we *as the Elect of God* (who are but the adopted ſort) are exhorted to put on *Bowels of mercy, kindnes, humblenes of mind, meeknes, &c.* (as *Col.* 3.12.) then much more muſt theſe diſpoſitions needs be found in Chriſt the naturall Son, and theſe, not *put on by him* but be as naturall to him, as his Son-ſhip is: *God is love* (as *Iohn* ſayes) and Chriſt's love coverd over with fleſh, yea, our fleſh. And beſides, as God hath faſhioned the hearts of all men, and ſome of the ſons of men, unto more mercy and pity (naturally) then others, and then the holy Spirit comming on them to ſanctifie their naturall diſpoſitions, uſeth to work according to their tempers; even ſo it is certain, that it tempered the heart of Chriſt and made it of a ſofter mold and temper then the tenderneſſe of all mens hearts put together into one (to ſoften it) would have been of. When he was to aſſume our humane nature, he is brought in, ſaying (*Heb.* 10.) *a body haſt thou fitted me*. The

s, an humane nature, fitted as in other things, so in the temper of it, for the Godhead to work and shew his perfections in best. And as he took an humane nature on purpose to be a mercifull High-Priest; as *Heb.* 2. 14. so such an humane nature, and of so speciall a temper & frame as might be more mercifull then all men or Angels. His humane nature was *made without hands*; that is, was not of the ordinary make that other mens hearts are of: though for the matter the same, yet not for the frame of his spirit. It was an heart bespoke for on purpose to be made a *vessell*, or rather *fountain* of *mercy*, wide and capable enough to be so extended, as to take in & give forth to us again, all Gods *Manifestative mercies*, that is, all the mercies God intended to manifest to his Elect: and therfore Christs heart had naturally in the temper of it, more pity then all men or Angels have, as through which the mercies of the great God were to bee dispensed *unto us*; and this heart of his to be the instrument of them. And then, this man and the heart of this man so framed, being united to God, and being the naturall Son of God, how naturall must mercies be unto him?

[illegible] therefore doth continue in him

now he is in heaven: For though he laid down all infirmities of our nature, when he roſe again; yet none of thoſe graces that were in him whilſt he was below: they all are in him now as much as ever, & being his nature, (for *nature* we know is conſtant) therefore ſtill remains. *Mat.* 12.18, 19. &c. there is a place cited out of *Iſay*, where God cals him *his Beloved*, that is, his *beloved Son, in whom alone he is well pleaſed*; and then follows a large deſcription of his meeknes, of which in the enſuing Demonſtration. You may obſerve, that when he was upon earth, minding to perſwade ſinners to have good thoughts of him, as he uſed that argument of his Fathers command given him, ſo he alſo lays open his own diſpoſition: *Mat.* 11.28. *Come to me you that are weary and heavy laden,—for I am meek and lowly of heart.* Men are apt to have contrary conceits of Chriſt, but he tells them his diſpoſition there, by preventing ſuch hard thoughts of him, to allure them unto him the more. We are apt to think, that he being ſo holy, is therefore of a ſevere and ſowre diſpoſition againſt ſinners, and not able to bear them; no, ſayes he, *I am meek*, gentlenes is my nature and temper; as it was of *Moſes*,

who was (as in other things, so) in that grace his Type: he was not revenged on *Miriam* & *Aaron*, but interceded for thē. So sayes Christ; injuries and unkindnesses do not so work upon me, as to make me irreconcileable, it is my nature to forgive; *I am meek*. Yea, but (we might think) he being the Son of God, and Heire of Heaven, and especially being now filled with glory, & sitting at Gods right hand, he may now despise the lowlines of us here below; though not out of anger, yet out of that height of his greatnesse and distance that he is advanced unto, in that we are too mean for him to marry, or be familiar with: He surely hath higher thoughts then to regard such poor low things as we are: and so though indeed we conceive him meek, & not prejudiced with injuries, yet he may be too high & lofty to condescend so far as to regard or take to heart the cōdition of poor creatures. No sayes Christ, *I am lowly* also, willing to bestow my love and favour upon the poorest and meanest. And further, all this is not a semblance of such an affable disposition, nor is it exterally put on in the face and outward carriage onely (as in many great ones, that will [illegible] gentle and curteous) but there

is all this ἐν τῇ καρδίᾳ, *in the heart*: it is his temper, his disposition, his nature to be gracious: which nature he can never lay aside. And that his greatnesse when he comes to enjoy it in Heaven would not a whit alter his disposition in him; apppears by this, that he at the very same time whē he uttered these words, took into consideration all his glory to come, and utters both *that* and this Déclaration of his own meeknesse with the same breath: So ver. 27. *All things are delivered to me by my Father*: and presently after for all this he sayes, *Come unto me all you that are heavy laden*,—[*I am meek and lowly*;] *ver.* 28, 29. Look therefore what lovely, sweet, and delightfull thoughts you use to have of a dear friend, who is of an amiable nature, or of some eminently holy or meek Saint, of whō you think with your selvs, I could put my soul in such a mans hands; and can comprimise my salvation to him (as I have heard it spoken of some:) Or look how we should have been encouraged to have dealt with *Moses* in matter of forgiveneſſe (who was the meekest man on earth) or treated with *Ioseph*, by what we read of his bowels towards his brethren: or what thoughts we hav[illegible]

tender hearts of *Paul*, or *Timothy* unto the souls of men in begetting, and in nurturing & bringing them up to life (*being affectionately desirous of you, we were willing* (sayes *Paul*) *to impart our own souls to you*, 1 *Thes.* 2. 8.) and this, *naturally* (as his word is, 2 *Phil.* 20.) even such and infinitely more raised apprehensions should we have of that sweetnesse and candour that is in Jesus Christ, as being much more naturall to him.

And therefore the same Apostle doth make Christs bowels the patterne of his, *Phil.* 1. 8. *God is my witnesse how greatly I long after you in the bowels of Iesus Christ.* This phrase [*In the bowels of Christ*] hath (according to Interpreters) two meanings, and both serve to illustrate that which I intend: First, [*in the bowels of Christ*] is taken *causally*, as if he meant to shew that those bowels or compassions were infused into him from Christ, and so longed after them with such kind of bowels, as Christ had wrought in him: and if so, that Christ put such bowels into him, hath he not them in himselfe much more? *Paul* had reason to say, [*In the bowels of Christ*] for (in this sense) I am sure he (once) had scarce the heart and

bowels of a man in him; namely, when he was out of Christ, how furious and Lyon-like a spirit had he against the Saints, & what havock made he of them, being ready even to pull out their bowels? And how came *Paul* by such tender bowels now towards them? who gave him now such tender affections? even Jesus Christ, it was he that of a Lion made him a Lambe. If therefore in *Paul* these bowels were not naturall, (but the contrary rather were naturall to him) and yet they so abounded in him, and that *naturally*, as himself speaks; how much more must they needs abound in Christ, to whó they are native and in-bred? or else secondly [*In*] *the bowels*, is put for [*Instar*] *Like the bowels*, or *After the bowels*, according to the Analogy of the Hebrew phrase: & so then the meaning were this, Like as the bowels of Jesus Christ do yern after you, so doe mine. [*Bowels*] are a Metaphor to signifie tender and motherly affections and mercies: So *Luke* 1.78. [*Through the tender mercies*] In the originall it is [*The bowels of mercy.*] Thus *Paul* when he would signifie how tender his affections were, hee instances in the bowels of Jesus Christ, (he making Christ his pattern in this as in all t[hings]

elſe, [*Be yee followers of mee, as I am of Christ.*]) Now how deſirous was this great Apoſtle to beget men to Chriſt? he cared not what elſe he loſt, ſo hee might *win ſome:* he *counted not his life deare*, nay not his ſalvation deare, but *wiſht himſelfe accurſed for his brethren*, (who yet were the greateſt enemies Chriſt then had on earth:) How glad was he when any ſoul came in? how ſorry when any fell off? *falling into a new travail* (hee knew not how better to expreſſe the anxiety of his ſpirit) for the *Galatians*, till *Chriſt was formed in them:* How comforted was he when he heard tidings of the conſtancie and encreaſe of any of their faith? 1 *Theſ.* 3.6,7. and *v.* 8. he ſayes, *For now we live, if you ſtand faſt in the Lord.* Read all his Epiſtles, and take the character of his ſpirit this way; and when you have done, look up to Chriſts humane nature in heaven, and think with your ſelves, *Such a man is Chriſt. Paul* warbles out in all theſe high ſtraines of affections but the *yearnings of Chriſts bowels* in Heaven in a lower key: They are naturall to Chriſt, they all and infinite more are eminent in him. And this is the 2. Demonſtration taken from his own naturall diſpoſition as

A third demonstration shall be taken from the third Person of the Trinity, the Holy Ghost. If the same spirit that was upon him, and in him, when hee was on earth, doth but still rest upon him now he is in heaven, then these dispositions must needs still entirely remain in him.

This Demonstration is made up of two Propositions put together: 1. that the holy Ghost dwelling in him, concurres to make his heart thus graciously affected to sinners: And 2. that the same spirit dwels and continues in and upon him for ever in Heaven.

For the first, it was the Spirit who over-shadowed his mother, & in the mean while knit that indissoluble knot between our nature and the second Person, and that also knit his heart unto us; It was the Spirit who sanctified him in the wombe; It was the Spirit that rested on him above measure, & fitted him with a meek spirit for the workes of his mediation; and indeed for this very grace sake of meeknes did the Spirit come more especially upon him. Therefore when he was first solemnly inaugurated into that office at his Baptisme, for then he visibly and professedly entred upon the execution of it) the *Holy*

Ghost

Ghost descended upon him: and how? *as a Dove*; so all the Evangelists joyntly report it. But why in the shape of a Dove? all apparitions that God at any time made of himselfe, were not so much to shew what God is in himself, as how he is affected towards us, and declare what effects he works in us: So here, this shape of a Dove resting upon him was to shew those speciall gracious dispositions wherewith the Holy Ghost fitted Jesus Christ to be a Mediator. A *Dove* (you know) is the most *innocent* and most meek creature, *without gall, without tallons*, having no fiercenes in it, expressing nothing but love and friendship to its mate in all its carriages, and mourning over it in its distresses: & was therefore a fit embleme to expresse what a frame & temper of spirit the holy Ghost did upon this his descending on him, fill the heart of Christ with, and this without measure: that as sweetly as Doves do converse with doves, sympathizing & mourning each over other, so may wee with Christ, for he thus sympathizeth with us: And though he had the Spirit before, yet now he was anointed with him (in respect of such *effects* as these, which appertained to the execution of his office) with

a larger measure, & more eminently then before. Therfore the Evangelist *Luke* notes upon it, (*Ch.*4.1.) *Iesus being full of the holy Ghost, returned from Iordan.* And *Peter* also puts the like glosse on it, as appeares, *Act.*10.37. for speaking there of the baptisme of *Iohn*, he shews how *after his being baptized* (by *Iohn*) *he began to preach*; and *how God having anointed him with the holy Ghost*, (namely, at that baptisme of his) *he went about doing good, &c.* And that this was the principall thing signified by this descending of the holy Ghost as a Dove upon him, (even chiefly to note out his meeknesse, and sympathizing heart with sinners, wrought in him by the holy ghost) is evident by two places, where Christ himself puts that very intendment on it.

The first presently after, in the first Sermon that hee preached after that his having received the holy Ghost, (in the same 4. of *Luke*) as by noting the coherence will appear: First, it is noted *v.*1. that he returned from being baptized, *full of the Spirit*, and so was led to be tempted: then *v.*14. it is said again, that he returned from being tempted *in the power of that spirit*, and after this is explained by himself the mystery of his having received the Spirit

in the likeneſſe of a Dove, by his making this the ſubject matter of the firſt Text which he opened in his firſt Sermon, ſingled out by him on purpoſe, by choice, not chance, out of *Iſaiah*, which he read to them, (*v.* 18.) [*The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poore*, (that is, in ſpirit, the afflicted in conſcience for ſin) *he hath ſent me to heal the broken-hearted, to preach deliverance to the Captives, and recovering ſight to the blinde, to ſet at liberty them that are bruiſed, &c.*] And when he had read ſo much as concerned the expreſſing the compaſſionate diſpoſition of his ſpirit to ſinners (whoſe miſery he ſets down by all ſorts of outward evils) then he reads no further, but cloſeth the Book, as intimating, that theſe were the main effects of that his receiving the Spirit. [*The Spirit of the Lord is upon me, [becauſe] hee hath anointed mee to preach the Goſpell to the poor:*] That is, for this end, or for this very purpoſe hath he given me his Spirit, *becauſe* I was deſigned, or *anointed* to this work, and by that Spirit alſo hath he anointed, or qualified me with theſe gifts and diſpoſitions, ſuitable to that work.

Another place that makes the fruit and end of his receiving the Spirit then at his Baptiſme, to be theſe tender diſpoſitions unto ſinners, is that in *Mat.* 12. 18, 19, &c. out of another place of *Iſaiah*, [*Behold my beloved, in whom my ſoule is well pleaſed, I will put my Spirit upon him, and he ſhal ſhew judgment to the Gentiles, &c*] That word *Iudgement* ſeems to be a terrible word, but be not afraid of it; for by [*judgement*] is meant even the doctrine of free grace and of the Goſpel, that changeth and reformes men: As in like manner (according to the Hebrew phraſe) in *v.* 20. by judgement is meant the work of Gods grace on mens hearts: When hee ſayes, [*He will ſend forth judgement unto victory,*] the worke of grace being the counterpane of the Doctrine of Grace. And in preaching this Doctrine (which in it ſelfe is good tidings) the Prophet ſhews how he ſhould carry it with a ſpirit, anſwerable & ſuitable thereunto, even full of all meeknes, ſtillnes, calmnes, and modeſty, which he expreſſeth by proverbiall ſpeeches, uſuall in thoſe times to expreſſe ſo much by, [*He ſhall not ſtrive, nor cry, neither ſhall any man heare his voyce in the ſtreets:*] that is, he ſhall deal with all

all ſtilnes and meeknes; without violence or boiſterouſneſſe. *Iohn* had the *voyce of a cryer*, he was a man of a ſevere ſpirit; but Chriſt came *piping and dancing*; all melodious ſweetneſſe was in his miniſtery and ſpirit; and in the courſe of his miniſtery he went ſo tenderly to work, he was ſo heedfull to broken ſoules, and had ſuch regard to their diſcouragements, that it is ſaid *he would not break a bruiſed reed*: That is, he would ſet his ſteps with ſuch heed, as not to tread on a reed that was broken in the leaſt; or he would walk ſo lightly & ſoftly, that if it lay in his way, though he went over it, yet hee would not have further bruiſed it; nor quenched either by treading out *the ſmoaking flax*, (which is eaſily done) or with any ruſhing motiõ have raiſed ſo much winde as to blow out a weike of a candle, (as ſome tranſlate it) ſmoaking in the ſocket; which the leaſt ſtirring of the ayre puffs out. All this is to expreſſe the tenderneſſe of his heart, and this, upon his receiving the Spirit, and eſpecially from the time of his baptizing: for then (you know) thoſe words were together therwith uttered, [*This is my beloved Son in whom I am well pleaſed*] and they are the ſame words alſo, which toge-

ther with Gods giving him the Spirit, are joyned in that 40. of *Esay*, whence those words now opened were taken. So that he was filled with the Spirit, to that end to raise up in him such sweet affections towards sinners.

Now for the second part that goes to make up this Demonstration: It is as certain, that the same Spirit that was upon Christ, & acted his spirit here below, doth still abide upon him in heaven. It must never be said, The Spirit of the Lord is departed from *Him*, who is the Sender and Bestower of the holy Ghost upon us. And if the Spirit once comming upon his Members *abides with them for ever*, (as Christ promiseth, *Ioh* 14. 16.) then much more doth this Spirit abide on Christ the head, frō whō we all (since Christ was in heaven) receive that Spirit, and by vertue of which Spirits dwelling in him, he continues to dwell in us. Therefore of him it is said, (*Es.* 11. 2.) *The spirit of the Lord shal* [*rest*] *upon him.* Yea, and in that story of the holy Ghosts descending upon him at his Baptisme, it is not only recorded, that *He descended on him*, but over and above it is added, [*And abode upon him.*] Yea further, to put the greater emphasis upon it,

it is twice repeated: So *Ioh.* 1.32. *I saw the Spirit* (sayes the Evangelist) *descending from heaven like a Dove,* (& he adds this also as a further thing observed by him) [*and it abode upon him.*] And then again, *v.*33. *I knew him not,* (sayes he) *but he that sent me,* gave mee this token to know him by, *Upon whō thou shalt see the Spirit descending,* [*and remaining on him*] *the same is he.* And further, (as it is intimated there) he *rested thus upon him,* to that end, that he might baptize us with the holy Ghost unto the end of the world: [*The same* (sayes he) *is he that baptizeth with the holy Ghost.*] He at first *descends* as a Dove, and then *abides* as a Dove for ever upon him; and this Dove it self came from heaven first: And therefore certainly now that Christ himself is gone to heaven, he abides and sits on him much more as a Dove there still. Moreover, let me add this, that although the spirit rested on him here without measure in comparison of us; yet it may be safely said, that the Spirit in respect of his effects in gifts of grace and glory, rests more abundantly on himself in heaven, then hee did upon him on the earth, even in the same sense that at his Baptisme (as was said) he rested on

him

him in ſuch reſpects more abundantly thē he did before his Baptiſme, during the time of his private life: For as when he came to heaven he was enſtalled King & Prieſt as it were anew, in reſpect of a new execution: ſo for the work to be done in heaven, he was anew anointed with this *oyle of gladneſſe above his fellowes.* (as *Pſ.* 45.7.) Which place is meant of him eſpecially as he is in heaven, at Gods *right hand in fulnes of joy*, (as *Pſ.* 16 *ult.* it is alſo ſpoken of him:) when alſo it is, that *he goes forth* in his *majeſty to conquer*, (as *v.* 4. of that 45. *Pſ.*) And yet then, *meeknes* is not far off, but is made one of his diſpoſitions in this height of glory: So it follows in the fore-cited *v. In thy Majeſty ride proſperouſly, becauſe of truth & meeknes, &c.* And to confirm this, *Peter* ſayes, (*Act.* 2. 36.) that *That ſame Ieſus whom you* (Jews) *have crucified God hath made* (namely, now he is riſen & aſcended) *both Lord and Chriſt*: [*Lord*] that is, hath exalted him as King in heaven; & [*Chriſt*] that is, hath alſo *anointed him*, (and this oile is no other then the holy Ghoſt) with whō (the ſame *Pet.* tels us) he was anointed at his baptiſme, *Act.* 10. 38. Yea, & becauſe he then whē he came to heaven did

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at once receive the Spirit in the fullest measure that for ever he was to receive him; therefore it was that he shed him down on his Apostles; and *baptized them with him* (as we read in *Acts* 2.) Now it is a certaine rule, that *whatsoever* we receive from Christ, *that* he himself first receives in himselfe for us. And so one reason why this oile ran then so plentifully down on the skirts of this our High-Priest, that is, on his members the Apostles and Saints, (and so continues to doe unto this day) is because our High-Priest and Head himself was then afresh anointed with it. Therefore *ver.* 33. of that 2. of the *Acts*, *Peter* giving an account how it came to passe that they were so filled with the holy Ghost, sayes, that Christ *having received from the Father the promise of the holy Ghost, had shed him forth on them*; which *receiving* is not to be only understood of his bare and single receiving the promise of the holy Ghost for us, by having power then given him to shed him downe upon them, as God had promised, (though this is a true meaning of it) but further that he had received him first as poured forth on himself, & so shed him forth on them: according to

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that rule, that what ever God doth unto us by Christ, he firſt doth it unto Christ: all promiſes are made and fulfilled unto him firſt, and ſo unto us in him; all that he beſtowes on us, he receives in himſelfe. And this may be one reaſon why (as *Joh.* 7.39.) the *Spirit was not as yet given, becauſe Jeſus was not as yet glorified.* And therefore now he is in Heaven, he is ſaid *to have the ſeven ſpirits:* ſo *Revel.* 1.4. (which book ſets him out as he is ſince he went to heaven.) Now *thoſe ſeven ſpirits* are the holy Ghoſt, for ſo it muſt needs be meant, and not of any creature, as appears by the 4. *ver.* of that *Chap.* where *grace and peace* are wiſht *from the ſeven ſpirits:* ſo called, in reſpect of the various effects of him both in Chriſt & us, though but one in perſon. And ſeven is a number of perfection, and is therefore there mentioned, to ſhew, that now Chriſt hath the Spirit in the utmoſt meaſure that the humane nature is capable of. And as his knowledg (which is a fruit of the Spirit) ſince his aſcenſion is enlarged, (for before he knew not when the day of judgment ſhould be, but now when he wrote this Book of the Revelation he did) ſo his bowels (I ſpeak of the humane

ture) extended; all the mercies that God means to bestow being now actually to run through his hands, and his particular notice, and he to bestow them not on Jews onely, but on Gentiles also, who were to be converted after he went to heaven. And so hee hath now an heart adequate to Gods own heart, in the utmost extent of shewing mercy unto any whom God hath intended it unto.

And this is the 3. demonstration from the *Spirits* dwelling in him; wherein you may help your faith, by an experiment of the holy Ghost his dwelling in your own hearts, and there not onely working in you meeknes towards others, but pitty towards your selves, to get your souls saved; and to that end, stirring up in you incessant and *unutterable groanes* before the Throne of grace, for grace and mercie. Now the same spirit dwelling in Christs heart in heaven, that doth in yours here, and alwayes working in his heart first for you, and then in yours by commission from him; is an evidence that the Spirit stirs up in him bowels of mercy infinitely larger towards you then you can have unto your selves.

§. II.

§. II.

A second sort of Demonstrations from several engagements now lying upon Christ in heaven.

THere are a second sort of Demonstrations which may be drawn from many other severall engagements continuing and lying upon Christ now he is in heaven, which must needs encline his heart towards us as much, yea more then ever. As

1. The continuance of all those neere and intimate Relations and alliances unto us of all sorts; which no glory of his, can make any alteration in: and therefore not in his heart and love, nor a declining any respects and offices of love, which such relations doe call for at his hands. All relations that are naturall, such as between father and child, husband & wife, brother & brother, &c. look what world they are made for, in that world they for ever hold, & can never be dissolved. These fleshly relations indeed doe cease in that other world, because they were made only for this world: as *Rom.* 7. 1. *The wife is bound to her husband but so long as he liveth:*

veth: but these relations of Christ unto us were made in order to *the world to come* (as the Epistle to the Hebrews calls it:) and therefore are in their full vigour and strength, and receive their compleatment therein. Wherfore it is, that Christ is said to be *the same to day, yesterday, & for ever*, *Heb.* 13.8. To illustrate this by the constant and indissoluble tye of those relations of this world, whereto no difference of condition, whether of advancement or debasement, can give any discharge. We see in *Ioseph*, when advanced, how as his relations continued, so his affections remained the same to his poore brethren (who yet had injured him,) and also to his father. So *Gen.* 45. where in the same speech he mentioneth both his own greatest dignities, & advancement, [*God hath made me a Father to Pharaoh, and Lord of all his house, and a ruler throughout all the land of Egypt*] (so *ver.* 8.) and yet withall he forgetteth not his relations [*I am Ioseph your brother,*] (*ver.* 4.) even the same man still. And his affections also appeared to be the same; for he *wept over them and could not refraine himself*, as you have it, *v.* 1, 2. And the like he expresseth to his Father, *ver.* 9. *Goe to my father, and*

ſay, Thus ſaith thy ſonne Ioſeph, God hath made me Lord over all Egypt, (and yet thy ſonne *Ioſeph* ſtill.)

Take another inſtance (wherein there was but the relation of being of the ſame country & alliance) in *Eſther*, when advanced to be Queen of 127. Provinces; who when ſhe was in the armes of the greateſt Monarch on earth, and enjoyed higheſt favour with him; yet then ſhee cryes out, *How can I endure to ſee the evill that ſhall come unto my people, or how can I endure to ſee the deſtruction of my kindred?* So *Ch.* 8. 6. She conſidered but her relation, and how doth it work in her veyns by a ſympathie of blood? Now much more doth this hold good of husband and wife, for they are in a neerer relation yet. Let the wife have been one that was poor & mean, fallen into ſickneſſe, &c. and let the husband be as great and glorious as *Solomon* in all his royalty, all man-kind would cry ſhame on ſuch a man, if he ſhould not own his wife, and be a husband in all love and reſpect to her ſtill. But beyond all theſe relations, the relation of Head and Members, as it is moſt naturall, ſo it obligeth moſt: *No man ever yet hated his own fleſh,* (ſayes the Apoſtle) (though diſeaſed

and leprous) *but loveth and cherisheth it.* And it is the law of Nature, that *if one member be honoured, all the members* are to *rejoyce with it,* (1 *Cor.* 12.26.) *and if one member suffer, all the rest* are to *suffer with it. Even so* is *Christ,* (as *ver.* 12.) And these relations are they that doe move Christ to continue his love unto us. *Iesus knowing that he was to depart out of this world, having loved his owne who were in the world, he loved them unto the end, Ioh.* 13.1. And the reason thereof is put upon his relation to them; they were *his own*; and his own by vertue of all relations whatsoever, his own brethren, his own Spouse, his own flesh; and *the* very *world will love its owne,* (as himselfe speaks) much more will he himself love his own. *He that provides not for his owne familie, is worse then an Infidel,* (sayes the Apostle) Now though Christ be in Heaven; yet his people are his family still: They are retainers to him, though they be on earth; and this, as truly as those that stand about his person now he is in his glory. So that speech evidently declares, [*Of whom the whole familie in heaven & earth is named*] They all together make up but one & the same family to him as their Lord.

Lord. Christ is both the *founder*, the *subject*, and the most perfect *exemplar* and *pattern* to us, of all the relations that are found on earth. First he is the founder of all relations and affections that accompany them both in nature and grace. As therefore the Psalmist argues, *shall he not see who made the eye?* So doe I; Shall not he who put all these affections into parents, and brothers suitable to their relations, shall not he have them much more in himself? *Though* our Father *Abraham* being in heaven *be ignorant of us, and Israel acknowledge us not, yet O Lord, thou art our Father, and our redeemer, &c. Isai.* 36. 16. the Prophet speakes it of Christ; as appears by *ver.* 1. and 2. and in a prophecie of the Jews Call; and he speaks it of Christ as supposed in Heaven, for hee adds, *Look down from heaven, and behold from the habitation of thy holinesse & thy glory.* There are but 2. things that should make him to neglect sinners; his *holines*, as they are sinners, and his *glory*, as they are mean and low creatures: now he there mentions both, to shew, that notwithstanding either as they are sinners hee rejects them not, and as they are base and mean he despiseth them not.

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2. Hee is the *Subject* of *all* relations, which no creature is. If a man be a husband, yet not a father, or a brother; but Christ is all: No one relation being sufficient to expresse his love, wherewith hee loveth and owneth us. And therefore he calls his Church both *Sister* and *Spouse*, *Cant.* 5. 1.

3. He is the *pattern*, and exemplar of all these our relations, and they all are but the copies of his. Thus in *Eph.* 5. Christ is made the pattern of the relation and love of husbands; *Husbands* (sayes the Apostle) *love your wives, as Christ loved his Church*, so *v.* 25. Yea, *ver.* 31, 32, 33. the marriage of *Adam*, and the very words he then spake, of cleaving to a wife, are made but the types & shadows of Christs marriage to his Church. Herein I speak (sayes he) *concerning Christ and the Church*: and *this is a great mystery*. First, a *mystery*, that is, this marriage of *Adam* was ordained *hiddenly*, to represent and signifie Christs marriage with his Church. And secondly, it is a *great* mystery, because the thing thereby signified is in it self so great, that this was but a shadow of it. And therfore all those relations, & the affections of thē, and the effects of those affections, which

you

you see and read to have been in men, are all, and were ordained to be (as all things else in this world are) but shadowes of what is in Christ; who alone is the truth and substance of all similitudes in nature, as well as of the Ceremoniall types.

If therefore no advancement doth or ought to alter such relations in men, then not in Christ. *He is not ashamed to call us brethren*, As *Heb.* 2. 11. And yet the Apostle had just before said of him, *v* 9. *We see Iesus crowned with glory & honor.* Yea, & as when one member suffers, the rest are touched with a sympathy, so is it with Christ. *Paul* persecuted the Saints, the members, and *why persecutest thou me?* cryes the Head in heaven: the foot was trodden on, but the Head felt it, *though crowned with glory and honor. We are flesh of his flesh, and bone of his bone*, *Eph.* 5. 30. and therfore as *Esther* said, so sayes Christ, *how can I endure to see the evil that befalls my people?* If a husband hath a wife that is meane, and he become a King, it were his glory and not his shame to advance her; yea, it were his shame to neglect her: especially, if when the betrothment was first made, she was then rich and glorious, and a Kings daughter: but since that, fallen

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into poverty and misery. Now Christs Spouse, though now she be falne into sin and misery, yet when she was first given to Christ by God the Father, (who from all eternity made the match) shee was lookt upon as all glorious. For in election at first, both Christ and we were by God considered in that glory which he means to bring him and us unto at last; that being *first* in Gods *intention*, which is *last* in *execution*. For God at the beginning doth look at the end of his works, and at what he means to make them. And so, he then primitively intending to make us thus glorious as we shall be, he brought and presented us to his Son in that glasse of his decrees, under that face of glory wherewith at last he meant to endow us. Hee shewed us to him as aparelled with all those jewels of grace & glory which we shall weare in heaven, he did this then, even as he brought *Eve* unto *Adam*, whose mariage was in all the type of this: so that as this was the first Idea that God took us up in, & that we appeared in before him, so also wherein hee presented us then to Christ, and (as it were) said, such a wife will I give thee. And as such did the second Person marry us, and undertooke

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to bring us to that eſtate. And that God ordained us thus to fall into ſin and miſery, was but to illuſtrate the ſtory of Chriſts love, & thereby to render this our Lover & Husband the more glorious in his love to us, & to make this primitive condition whereunto God meant again to bring us, the more eminently illuſtrious. And therfore we being marryed unto him, when we were thus glorious in Gods firſt intention, although in his decrees about the execution of this, or the bringing us to this glory, we fall into meannes & miſery before we attain to it; yet the marriage ſtill holds; Chriſt took us to run the ſame fortune with us, and that we ſhould doe the like with him. And hence it was that we being faln into ſin, & ſo our *fleſh* become *frail & ſubject to infirmities*, that he therefore *tooke part of the ſame*, as *Heb.* 2. 13. And anſwerably on the other ſide, he being now advanced to the glory ordained for him, he can never reſt til he hath reſtored us to that beauty wherein at firſt we were preſented to him, & til he hath purged *& clenſed us, that ſo he may preſent us to himſelf a glorious Church*, (as you have it, *Eph.* 5. 26, 27) even ſuch as in *Gods* firſt intentiõ we were ſhewn to him to become,

having

having that native and originall beauty, and posſeſſing that eſtate wherein he looked upon us, when he firſt tooke liking to us, and married us. This is argued there from this very relation of his being our husband, *verſ.* 25, 26. And therefore though Chriſt be now in glory, yet let not that diſcourage you, for he hath the heart of a husband towards you, being *betrothed unto you for ever, in faithfulneſſe, and in loving kindneſſe,* (as *Hoſ.* 2.) and the idea of that beauty is ſo imprinted on his heart, which from everlaſting was ordained you, that he will never ceaſe to ſanctifie and to cleanſe you, till he hath reſtored you to that beauty which once he tooke ſuch a liking of.

2. A ſecond engagement. This love of his unto us is yet further encreaſed, by what he both did, and ſuffered for us here on earth, before he went to heaven. *Having loved his own,* ſo far as to dye for them, *he will* certainly *love them unto the end,* even to eternitie. We ſhall finde in all ſorts of relations, both ſpirituall and naturall, that the having done much for any beloved of us, doth beget a further care and love towards them. And the like effect thoſe eminent ſufferings of Chriſt for

us, have certainly produced in him; we may see this in parents, for besides that naturall affection planted in mothers towards their children, (as they are theirs) the very pains, hard labour, and travail they were at in bringing them forth, encreaseth their affections towards them, and that in a greater degree than fathers beare. And therefore the eminency of affection is attributed unto that of the *mother* towards her child, and put upon this that it is *the sonne of her wombe*, *Isa.* 49. 15. And then, the performing of that office and worke of nursing them themselves, (which yet is done with much trouble and disquietment) doth (in experience) yet more endeare those their children unto them which they so nurse, to an apparent difference of bowels and love, in comparison of that which they put forth to others of their owne children which they nursed not. And therefore in the same place of *Esay*, as the mothers affection to *the sonne of her womb*, so to her *sucking child*, is mentioned, as being the highest instance of such love. And as thus in paternall affection, so also in conjugall. In such mutuall loves in the pursuing of which, there have any difficulties or hard-

ships

ſhips been encountred; and the more thoſe lovers have ſuffered the one for the other, the more is the edge of their deſires whetted, and their love encreaſed; and the party for whom they ſuffered, is thereby rendred the more deere unto them.

And as it is thus in theſe naturall relations, ſo alſo in ſpirituall; we may ſee it in holy men, as in *Moſes*, who was a mediator for the Jewes, as Chriſt is for us; *Moſes* therein being but Chriſts Type and ſhadow, and therefore I the rather inſtance in him. He under God had been the deliverer of the people of Iſrael out of *Egypt*, with the hazard of his own life, and had led them in the wilderneſſe, and given them that good Law that was their wiſdome in the ſight of all the Nations, and by his prayers kept off Gods wrath from them. And who ever (of all thoſe *Heroes* we read of) did ſo much for any Nation, who yet were continually murmuring at him, and had like once to have ſtoned him? and yet, what he had done for them did ſo mightily engage his heart, and ſo immoveably point and fixe it unto their good, that although God in his wrath againſt them, offered to make of him alone a greater and mightier Na-

tion than they were, yet *Moſes* refuſed that offer (the greateſt that ever any Son of *Adam* was tempted with) and ſtill went on to intercede for them, and among other uſed this very argument to God, even the conſideration of what he had already done for them (as *with* what *great might and power, he had brought them out of* Ægypt, *&c.*) thereby to move God to continue his goodneſſe unto them, ſo *Exod.* 32. 11. and elſewhere; And this overcame God, as you may read in the 14. *ver.* of the fore-named *Chap.* Yea, ſo ſet was *Moſes* his heart upon them, that he not onely refuſed that former offer which God made him, but he made an offer unto God of himſelfe, to ſacrifice his portion in life for their good: *Rather* (ſayes he) *blot me out of the booke of life*; So *ver.* 32.

And we may obſerve the like zealous love in holy *Paul*, towards all thoſe converts of his, whom in his Epiſtles he wrote unto; towards whom, that which ſo much endeared his affections, was the paines, the coſt, the travail, the care and the ſufferings that he had had in bringing them unto Chriſt. Thus towards the *Galatians*, how ſolicitous was he? how fra-

fraid to loſe his labour on them? *I am afraid of you, leſt I have beſtowed upon you labour in vaine:* ſo he expreſſeth himſelfe, *Galat.* 4. 11. and *ver.* 19. he utters himſelfe yet more deeply, *My little children* (ſayes he) *of whom I again travail in birth, untill Chriſt be formed in you.* He profeſſeth himſelfe content to be in travail again for them, rather than loſe that, about which he had been in travail for them once before.

Now from both theſe examples (whereof the one was Chriſts Type, and the other the very copy and patern of Chriſts heart) we may raiſe up our hearts to the perſwaſion of that love and affection which muſt needs be in the heart of Chriſt, from that which he hath done and ſuffered for us.

Firſt, For *Moſes*, did *Moſes* ever doe that for that people, which Chriſt hath done and ſuffered for you? He acknowledged that he had *not borne that people in his wombe*, but Chriſt bare us all, and we were the *travaile of his ſoule*, and for us he endured the *birth-throws of death* (as *Peter* calls them, *Act.* 2. 24.) And then for *Paul*, *was Paul crucified for you?* (ſayes *Paul* likewiſe of himſelfe) but Chriſt was, and

he ſpeaks it the more to enhance the love of Chriſt. Or if *Paul* had been crucified, would or could it have profited us? no; If therefore *Paul* was contented to have been in travail again for the *Galatians*, when he feared their falling away; then how doth Chriſts heart work much more towards ſinners? he having put in ſo infinite a ſtock of ſufferings for us alreadie, which he is loath to loſe; and hath ſo much love to us beſides, that if we could ſuppoſe, that otherwiſe we could not be ſaved, he could be content to be in travail again, and to ſuffer for us afreſh: But he needed to doe this but *once* (as the Apoſtle to the *Hebrews* ſpeaks:) ſo *perfect* was his Prieſthood. Be aſſured then, that his love was not ſpent or worn out at his death, but encreaſed by it. His love it was that cauſed him to die, and to *lay downe his life for his ſheep*; and *greater love than this, hath no man*, (ſaid himſelfe before he did it.) But now having dyed, this muſt needs cauſe him from his ſoule to cleave the more unto them.

A cauſe, or a perſon that a man hath ſuffered much for, according to the proportion of his ſufferings, is ones love and zeale thereunto; for theſe do lay a ſtrong engage-

engagement upon a man: becauſe otherwiſe he loſeth the thanks and the honour of all that is already done and paſt by him. *Have you ſuffered ſo many things in vaine?* ſayes the Apoſtle to the *Galations*. *Chap.* 3. 4. where he makes a motive and an incitement of it, that ſeeing they had endured ſo much for Chriſt, and the profeſſion of him, they would not now loſe all for want of doing a little more. And doth not the ſame diſpoſition remaine in Chriſt? eſpecially ſeeing the hard work is over and diſpatcht which he was to do on earth; and that which now remains for him to doe in heaven, is farre more ſweet and full of glory, and as the *reaping in joy*, of what he had here *ſowne in teares*. If his love was ſo great, as to hold out the enduring ſo much; then now when that brunt is over, and his love is become a tryed love, will it not continue? If when tryed in adverſitie, (and that is the ſureſt and ſtrongeſt loye) and in the greateſt adverſitie that ever was; if it then held, will it not ſtill doe ſo in his proſperitie much more? Did his heart ſtick to us, and by us in the greateſt temptation that ever was; and will his glorious and proſperous eſtate take it off, or abate his love unto us?

Certainly no; [*Jesus the same to day, yesterday, and for ever.*] *Heb.* 13. 8. When he was in the midst of his paines, one for whom he was then a suffering, said unto him, *Lord remember me when thou comm'st into thy Kingdome*; and could Christ mind him then? (as you know he did, telling him, *This day shalt thou be with me in Paradise*) then surely when Christ came to Paradise, he would doe it much more; and remember him too, by the surest token that ever was, and which he can never forget, namely, the paines which he was then enduring for him. *He remembers both them and us still,* (as the Prophet speaks of God.) And if he would have us *remember his death till he comes,* so to cause our hearts to love him; then certainly himselfe doth it in heaven much more: No question but he remembers us, as he promised to do that good thiefe, now he *is in his Kingdome.* And so much for this second Engagement.

3. A third engagement is the engagement of an *Office*, which still lies upon him, and requires of him all mercifulnes and graciousnes towards sinners that doe come unto him. And therefore whilst he continues in that place, and invested with that

that office, (as he for ever doth) his heart must needs continue full of tenderneſſe and bowels. Now that office is the office of his *Prieſthood*; which this Text mentions, as the foundation of our encouragement to come *boldly to the Throne of Grace, for grace and mercie,* —— *ſeeing we have a great High* [*Prieſt*] *entred into the Heavens.*

Two things I am to ſhew, to make up this Demonſtration:

Firſt, That this office of High Prieſthood is an office erected wholly for the ſhewing of grace and mercy.

And ſecondly, that this office doth therefore lay upon Chriſt a dutie to be in all his diſpenſations full of grace and mercie; and therefore his heart remaines moſt certainly ſuited and framed thereunto.

For the firſt. The office of High Prieſthood is altogether an office of grace: And I may call it the *Pardon-office*, ſet up and erected by God in heaven; and Chriſt he is appointed the *Lord* and *Maſter* of it. And as his *Kingly office* is an office of *power* and *dominion*, and his *Propheticall office* an office of *knowledge* and *wiſdome*; ſo his *Prieſtly office* is an office of *grace*

and *mercie*. The High-Priests office did properly deale in nothing else. If there had not been a *Mercy-seat* in the Holy of Holies, the High-Priest had not at all been appointed to have gone into it. It was Mercie, and Reconciliation, and Atonement for sinners, that he was to treat about, and so to officiate for at the Mercy-seat; He had had otherwise no worke, nor any thing to doe when he should come into the most holy place. Now this was but a typicall allusion unto this office of Christs in heaven. And therefore the Apostle (in the Text) when he speaks of this our High-Priests being entred into heaven, he makes mention of a *Throne of grace*, and this in answer to that in the Type both of the High-Priest of old, and of the *Mercy-seat* in the Holy of Holies. And further to confirme this, the Apostle goes on to open that very Type, and to apply it unto Christ, unto this very purpose which we have now in hand: And this in the very next words to my Text, *Chap.* 5. 1, 2, 3, *verses*; in which he gives a full description of an *High-Priest*, and all the *properties* and requisites that were to be in him, together with the eminent and principall *end* that that office was ordained

dained for. Now the great and essentiall *qualifications* there specified, that were to be in a High-Priest, are *Mercy* and *Grace*, and the *ends* for which he is there said to be ordained, are works of *Mercie* and *Grace*. And besides what the words in their single standing doe hold forth to this purpose; observe that they come in to back and confirme that exhortation in the Text, wherein he had set forth Christ as an *High-Priest touched with the feeling of infirmities*; and that therfore we should *come with boldnesse for grace and mercy: for every High-Priest* (sayes he) *taken from among men is ordained for men in things pertaining to God: that he may offer both gifts and sacrifices for sinne. One who can have compassion, &c.* So that these words are a confirmation of what he had before said, and do set out Christ the substance, in his grace and mercifulnesse, under *Aaron* and his sonnes the shadowes: and all this for the comfort of beleevers.

Now 1. for the *ends* for which those High-Priests were appointed, they speak all nothing but grace and mercy unto sinners; it is said, he was one *ordained* [*for men,*] *to offer both gifts and saccifices for sins*. There is both the *finis cujus*, the end for

for *whom*, and the *finis cui*, the end for *which* he was ordained.

1. For *whom*, He was ordained for *men*, that is, for mens cauſe, & for their good: Had it not been for the ſalvation of men, God had never made Chriſt a Prieſt. So that he is wholly to employ all his intereſt and power for them, for whoſe cauſe he was ordained a Prieſt, and that in all things that are between God and them. He is to tranſact τὰ πρὸς τὸν Θεὸν, all things that are to be done by us *towards God*, or for us *with God*; he is to take up all our quarrels with God, and to mediate a reconciliation between us and him; He is to procure us all favour from God, and to doe all that which God would have done for our ſalvatiõ. And that he might doe this willingly, kindly, and naturally for us, as every High-Prieſt was *taken from among men*; ſo was Chriſt, that he might be a Prieſt of our own kinde, and ſo be more kinde unto us, than the nature of an Angel could have been. And how much this conduceth to his being a mercifull High-Prieſt, I ſhall ſhew anon.

2. The end for *which* every High-Prieſt was ordained, ſhews this. He was to *offer gifts and ſacrifices for ſinnes: Sacrifices for ſins,*

ins, to pacifie Gods wrath against sinne, *gifts* to procure his favour. You know he Apostle in the foregoing words had mentioned *Grace* and *Mercie*, and encouraged us to come with boldnesse unto this High-Priest for both; and answerably, to encourage us the more, he sayes, the High-Priest by his office was to offer for both; *Gifts* for to procure all *grace*, and *sacrifices* to procure all *mercie* for us, in respect of our *sins*. Thus you see the ends which he is ordained for, are all matter of grace and mercie, and so of encouragement unto men for the obtaining of both, *ver.* 1.

3. The *qualification* that was required in a High-Priest, was, that he should be *one that could have compassion, &c.* and this is set forth, *ver.* 2. He that was High-Priest, was not chosen into that office for his deep wisdome, great power, or exact holinesse; but for the mercie and compassion that was in him. That is it which is here made the speciall (and therefore the onely mentioned) propertie in an High-Priest, *as such*; and the specificall and essentiall qualification that was inwardly and internally to constitute him, and fit him for that office: as Gods appointment did, outwardly and externally,

ly, as *ver.* 4. hath it. And the word [δυνάμενος] [*that can*, or *is able*] imports an inward faculty, a ſpirit, a diſpoſition, a heart that knowes how to be compaſſionate. And it is the ſame word that the Apoſtle had before uſed, to expreſs Chriſts heart by, even in the words of the Text; [δυνάμενος συμπαθῆσαι] that is, [*Who can be toucht with the feeling of our infirmities.*] And he had alſo uſed it of him afore that, in the point of mercy, *Chap* 2.18 [δυναται, &c.] [*he is able*] *to ſuccour, &c.* which is not meant of any externall power (which we uſually call *Ability*) but of an internall touch in his will; He hath an *heart able* to forgive, and to afford help.

Now therefore if this be ſo eſſentiall a property to an High-Prieſt *as ſuch*; then it is in Chriſt moſt eminently. And as Chriſt had not been fit to have been Gods *King*, if he had not had all power and ſtrength in him, which is eſſentiall to conſtitute him a King; ſo nor to have been Gods *High-Prieſt*, if he had not had ſuch an *heart* for mercifulneſſe; yea, and no longer to have been a Prieſt, than he ſhould continue to have ſuch a heart. Even as that which internally qualifies a *Miniſter* for the miniſtery is his *gifts*, which

which if he loseth, he is no longer to be in that office: Or, as reason makes a man a *man*, which if he loseth he becoms a beast: Thus no longer should Christ continue to be a Priest, than he hath an heart that *can have compassion*, (as this second verse hath it.) And the word which we translate [*to have compassion*] is exceeding emphaticall, and the force of it observable; it is in the Originall [μετριοπαθεῖν,] and signifies [*to have compassion according to every ones measure and proportion.*] He had said of Christ in the words of my Text, that he was *toucht with the feeling of our infirmities*, or that, *he had a suffering with us in all our evills*: and this word also here used imports a *suffering*: But then, some greatly distressed soules might question thus; Though he pities me, and is affected, yet my misery and sins being great, will he take them in to the full, lay them to heart, to pity me according to the greatnesse of them? To meet with this thought therefore, and to prevent even this objection about Christs pity, the Apostle sets him out by what was the duty of the High-Priest who was his shadow; that he is one that *can have compassion according to the measure of every ones distresse*; and one that con-

confiders every circumſtance in it, and will accordingly afford his pity and help, and if it be *great*, he hath a *great fellow-feeling* of it, for he is a *great High-Prieſt*: Thy *miſery* can never exceed his *mercy*. The word here uſed comes from [μετριο] a *meaſure*, and [παθειν] to *ſuffer*. And that it is the Apoſtles ſcope to hold this forth in this word, is evident by what follows, for he on purpoſe makes mention of thoſe ſeverall degrees, proportions, and ranks of ſinners under the old Law, who were capable of mercy and compaſſion, *who can have compaſſion* (ſayes he) *on the* [*ignorant,*] *and on them that are* [*out of the way.*] In the old Law you may read of ſeverall degrees and kinds of ſinnes, for which God appointed or *meaſured* out differing and proportionable ſacrifices. So for ſinnes of *ignorance* there was one kind of ſacrifice, *Levit.* 4. *ver.* 2. & 5. and another for ſinnes *againſt knowledge*, or ſuch as were wittingly committed, *Chap.* 6. *ver.* 2, 3. compared with *ver.* 6. Now when any ſinner came to the High-Prieſt to make atonement for him, the Prieſt was wiſely to conſider the kinde and the proportion of his ſinne; as whether it were a ſin of meere ignorance, or

whether

whether it were against knowledge, and accordingly he was to proportion a sacrifice, and to mediate for him: And so he did μετριοπαθῶν, *pity him according to measure*, or according to *reason* or discretion, (as in the margent it is varied.) And therefore the Apostle here mentions both *the ignorant*, (that is, those that sin out of meere ignorance) and *them that are gone out of the way*, namely, by wilfull and witting iniquitie. And so by this property that was to be in the High Priest, doth he here set forth Christ. As the measure of any mans need and distresse is from sin and misery, accordingly is he affected towards him. And as we have sinnes of severall sizes; accordingly hath he mercies, and puts forth a mediation proportionable; whether they be ignorances, or sins of daily incursion, or else sins more grosse and presumptuous. And therefore let neither of them discourage any from comming unto Christ for grace and mercie.

So that (for the closure of this) here is both the *qualification* disposing him for this office, a *mercifull compassionatenesse*; and here are the ends of this office, even to deale mercifully with all sorts of sinners

ners *according to the proportion* and *measure* of their ſinnes and miſeries. From each of which doe ariſe theſe Corollaries, which make up the demonſtration in hand, as the concluſion: 1. That he is no longer fit for this place, than he continues to be of a gracious diſpoſition, and one that *can have compaſſion*. 2. That he can no longer be *faithfull* in the diſcharge of this office, (according to the ends for which it was appointed) then he ſhews all grace and mercy unto them that come unto his throne of grace for it.

And that is the ſecond thing which I at firſt propounded; that this office did lay a *duty* upon him to have *compaſſion*: And it neceſſarily follows from the former. And anſwerably to confirme this, we have both theſe two brought to our hands in one place together, (and which is a parallel place to this laſt interpreted) it is *Heb.* 2. 17. [*That he might be a mercifull and a faithfull High-Prieſt, &c.*] He is at once here ſaid to be both *mercifull* and *faithfull*: And both are attributed to him, in reſpect of this High-Prieſts office, [*faithfull* [*High-Prieſt*:] and that, as it is to be executed in heaven, after the dayes of his fleſh ended. For the Apoſtle giving

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the reason of it, and shewing what it is that fits him to be such an High-Priest, addes, *ver.* 18. [*In that himselfe* [*hath*] *suffered:*] so that it relates to the time after his sufferings ended. Now in that he is said to be [*mercifull,*] this relates to that internall disposition of his heart, (before spoken of) qualifying him for this office; and in that he is said to be [*faithfull,*] that respects his execution of it; he is faithfull in the discharge of the duty which that place layes on him.

So then, this goes further than the former, for it shews, that to exercise mercy, is the duty of his place, and that, if he will be *faithfull*, he must be *mercifull*. For *faithfulnesse* in any office, imports an exact performance of something appointed by him, who designes one to that office, and that as a duty: and that this is a true description of *faithfulnesse*, and also that this *faithfulnesse* so described is in Christ, we have at once implyed, in that which immediately follows in the beginning of the 3. *Chap. v.* 3. *Who was* (sayes the Apostle, going on to speak of Christ) *faithfull to him that appointed him, as Moses also was faithfull in all his house*: we have the same thing as expresly spoken in that fore-

fore-quoted place, *Heb.* 5. (in the next words to those we even now opened,) *ver.* 3. *And by reason hereof* [*he ought*] *to offer for sins*: — he speaks it of Christs Type, the High-Priest, (as the former also he had done.) But therby to shew that it is Christs duty also to mediate for all that come to him, *He ought to doe it*. Now then to enforce this consideration, for the help of our faith herein; If this office doth by Gods appointment thus bind him to it, and if it be the duty of his place, then certainly he will performe it most exactly, for else he doth not do his dutie. And our comfort may be, that his *faithfulness* lies in being mercifull; therefore (you see) they are both here joyned together. Every one is to doe the proper dutie of his place, and exactly to see to that. And therefore the Apostle *Rom.* 12. exhorting to the discharge of the duties of each office in the Church, *ver.* 7. he sayes, *Let him that hath a Ministery* committed to him, *wait on his ministery*; and (among others) if his place of ministration be to *shew mercy*, (as *ver.* 8.) (which was an office in the Church, upon which lyed the care of the *poore* and *sick*) he is *to doe it with cheerfulnesse*. And so sayes Christ of himself,

himselfe, *Esay* 61. 1, 2. *The Spirit of the Lord is upon me, to bind up the broken-hearted, to open the prison doores to them that are bound,* (to visit and relieve them) *and to preach good tydings to the meeke.* Such kind of soules are they that he hath the charge of. He is *the great Shepheard and Bishop of soules,* 1 *Pet.* 2. *ult.* and the *sick,* and the *broken,* they are his sheep, his charge, his Diocese, as *Ezechiel* hath it, *Chap.* 34. 16. And to tend such as these, he looks for ever upon it as his dutie, as his owne expression upon the like occasion importeth, in *Joh.* 10. 16. *Other sheep I have,* (sayes Christ) *them I* [*must*] *bring, &c.* Observe how he puts a [μὲ δεῖ] an [*I must*] upon it; looking at it as his duty, strictly laid upon him by his place of being a Shepheard. And the proper duty of his place being *to shew mercy,* he doth it *with cheerfulnesse,* (as the Apostle speaks:) For Mercie makes one doe what they doe, with cheerfulnesse. And Christ, as he is the *Bishop,* so the Διάκονος, the *Deacon* also (for he beares all offices to his Church) as of the *circumcision,* so of the *uncircumcision* also: so he is called, *Rom.* 15. 8. And these offices of *High-Priest, Shepherd, Bishop, &c.* he hath still in heaven; for

he

he continues a Priest for ever, Heb. 7. 24.

Now therefore to conclude this Head: Never feare that Christs great advancement in heaven, should any whit alter his disposition; for this his very advancement engageth him the more. For although he be *entred into the heavens*; yet consider withall that it is here added, [to be an *High-Priest*] there; and so long, feare not; for his place it selfe will call for mercy from him unto them that treat with him about it. And although in the heavens he be *advanced far above all principalities and powers*, yet still his High-Priesthood goes with him, and accompanies him: For *such an High-Priest became us, as was higher than the heavens*, Heb. 7. 26. And further, though he sits at Gods right hand, and on his Fathers Throne, yet that Throne it is a *Throne of grace*, (as the Text hath it) upon which he sits. And as the *Mercy-seat* in the Type was the fartheſt and higheſt thing in the Holy of Holies; so the *Throne of grace* (which is an infinite encouragement unto us) is the higheſt seat in heave. So that if Christ will have, and keep the greateſt place in heaven, the higheſt preferment that heaven it selfe can bestow upon him, it engageth

gageth him unto grace and mercy. The higheſt honour there hath this attribute of *Grace* annexed to it in its very title, [*A Throne of Grace:*] And as *Solomon* ſayes, *A Kings Throne is eſtabliſhed by righteouſneſſe*, it continues firme by it; ſo is Chriſts Throne by *Grace*. Grace was both the firſt founder of his Throne, or his raiſer to it, and alſo it is the eſtabliſher of it.

Firſt, It is the *founder* of it; For the reaſon why God did ſet him up in that place, was, becauſe he had more grace and mercy in his heart, than all the creatures had, or could be capable of. All Favourites are uſually raiſed for ſomething that is eminent in them, either beauty, pleaſantneſſe of wit, State-policie, or the like. Now if you aske what moved God to advance Chriſt to this high Throne, it was his grace: So *Pſal.* 45. 3. [*Grace*] *is poured into thy lips*, (and ſo dwels much more in his heart) [*Therefore*] *God hath bleſſed thee*: (ſo it follows:) namely, with all thoſe glories in heaven (which are Gods bleſſing to his Sonne.)

And then ſecondly, Grace is the *upholder* of his Throne: ſo *ver.* 4. of the aforeſaid *Pſal.* 45. *In thy majeſty*—*proſper thou*

thou; as well *becauſe of meekneſſe*, as of *righteouſneſſe*, and alſo becauſe of *Truth*; that is, the word of truth, the Goſpel of our ſalvation, (as *Paul* exegetically expoundeth it, *Epheſ.* 1. 13.) Theſe are the pillars and ſupporters of his throne and majeſty: And there are *two* of them, you ſee, that are of *grace*, (*meekneſſe*, and the *Goſpel of our ſalvation*) unto *one* of *juſtice*, or *righteouſneſſe*; and yet that one is for us too. And theſe *eſtabliſh* Chriſts Throne: So it follows, *ver.* 6. *Thy Throne, O God, is for ever and ever:* And you know who applies this unto Chriſt, *Heb.* 1. 8. Feare not then, when as *meekneſſe* ſupports his *Majeſty*, and *grace* his *throne*; and when as he holds his place by ſhewing theſe, And thus much from that office that is laid upon Chriſt as he is a *Prieſt*.

4. A fourth engagement, which added to the former, may mightily helpe our faith in this, is, his *owne Intereſt*; both in that our ſalvation is the purchaſe of his bloud; and alſo that his owne joy, comfort, happineſſe, and glory are encreaſed and enlarged by his ſhewing grace and mercy, in pardoning, relieving, and comforting his members here on earth, under all their infirmities. So that, beſides

the obligation of an office undertaken by him for us, there is the addition of a mightie interest of his owne, coincident therewith, to fixe his heart unto *faithfulnesse* for us, in all that doth concern us. We see that Advocates and Atturneys who plead for others, although that they have no share in the estate for which they plead, no title to, or interest therein; yet when they have undertaken a Clients cause, (if honest) how diligent will they be to promote and carry it for *that* their Client, simply because it is their office, and the duty of their place; and yet they have but a very small Fee given them, in comparison of that estate which oft times they follow suit about: How much more would their diligence be whetted, if the Lands and Estates they sue for, were their owne, or a purchase of theirs for their wives joynture, or childrens portions? Now such is the pardoning of our sinnes, the salvation of our soules, and the comforting of our hearts unto Christ; these are the purchase of Christs bloud, and whilst he is exercised in promoving these, he doth good to his own child & Spouse, &c. which is in effect a doing good unto himselfe. Yea, to doe these, bringeth in

to himſelfe more comfort and glory, than it procures to them. And therefore the Apoſtle in the beginning of the following Chapter, (namely, *Heb.* 3.) ſayes, that Chriſt is engaged to *faithfulneſſe* in the execution of his office, not as a meere *ſervant* onely, who is betruſted by his Maſter, but as an *owner*, who hath an intereſt of poſſeſſion in the things committed to his care, and a revenue from theſe: So *ver.* 5. *Moſes verily* (ſayes he) *was faithfull as a ſervant in Gods houſe, but Chriſt as a Son over his owne houſe,* (that is, as an Heire of all) *Whoſe houſe* (or family) *are We,* (ſayes the Apoſtle,) *ver.* 6. If a Phyſitian for his fee will be faithfull, although he be a ſtranger; much more will he be ſo if he be Father to the Patient, (ſo as his own life and comfort are bound up in that of the childs) or when much of his eſtate and commings in are from the life of the party unto whom he miniſters Phyſick: In ſuch a caſe they ſhall be ſure to want for no care and coſt, and to lack no Cordials that will comfort them, no means that will cure them, and keep them healthfull, and no fit dyet that may nouriſh and ſtrengthen them. As the care of that Prince of the Eunuchs in

in the first of *Daniel*, was, to have those children committed to his charge, to eat and drink of the best, because that on their looks and good liking his place depended: Now so God hath ordered it, even for an everlasting obligatiō of Christs heart unto us, that his giving grace, mercy, and comfort to us, is one great part of his glory, and of the revenue of his happines in heaven, & of his inheritance there.

First, To explaine how this may be, consider, That the Humane nature of Christ in heaven hath a double capacitie of glory, happinesse, and delight; One in that neere fellowship and communion with his Father, and the other Persons, through his personall union with the Godhead. Which joy of his in this fellowship, Christ himselfe speaks of, *Psal.* 16. *ver. ult.* as to be enjoyed by him, *In thy presence is* [*fulnesse of joy,*] *and at thy right hand are pleasures for evermore.* And this is a constant and setled fulnesse of pleasure; such as admits not any addition or diminution, but is alwayes one and the same, and absolute and entire in it selfe; and of it selfe alone sufficient for the Sonne of God, and Heire of all things to live upon, though he should have had

no other commings in of joy and delight from any creature. And this is his naturall inheritance.

But God hath beſtowed upon him another capacitie of glory, and a revenue of pleaſure to come in another way; and (anſwerably) another *fulneſſe*, namely, from his Church & Spouſe, which is his Body. Thus *Epheſ.* 1. when the Apoſtle had ſpoke the higheſt things of Chriſts perſonall advancement in heaven that could be uttered, as of his *ſitting downe at Gods right hand, far above all principalities and powers, &c. ver.* 20,21. yet *ver.*22. he addes this unto all, *And gave him to be an Head to the Church, which is his Body, the* [*fulneſſe*] *of him who filleth all in all.* So that although he of himſelfe perſonally be ſo full, (the fulneſſe of the God-head dwelling in him) that he overflowes to the filling all things; yet he is pleaſed to account (and it is ſo in the realitie) his Church and the ſalvation of it to be another *fulneſſe* unto him, ſuper-added unto the former. As Sonne of God he is compleat, and that of himſelfe; but as an Head, he yet hath another additionall fulneſſe of joy from the good and happineſſe of his members. And as all pleaſure

is the companion, and the result of action; so this ariseth unto him, from his exercising acts of grace, and from his continuall doing good unto, and for those his members; or (as the Apostle expresseth it) from his *filling them* with all mercy, grace, comfort, and felicitie; Himselfe becomming yet more *full*, by *filling* them; and this is his inheritance also, as that other was. So as a double inheritance Christ hath to live upon; One *personall*, and due unto him (as he is the Son of God) the first moment of his Incarnation, ere he had wrought any one piece of work towards our salvation: Another acquired, purchased, and merited by his having performed that great service and obedience: And certainly, besides the glory of his person, there is the glory of his office, of Mediatorship, and of Headship to his Church; And though he is never so full of himselfe, yet he despiseth not this part of his revenue that comes in from below. Thus much for explication.

Now secondly, for the confirmation and making up the demonstration in hand, This superadded glory and happinesse of Christ is enlarged and encreased, still as his members come to have the purchase

of his death more and more laid forth upon them: So as when their ſinnes are pardoned, their hearts more ſanctified, and their ſpirits comforted, then comes He to ſee the fruit of his labour, and is comforted thereby, for he is the more glorified by it: yea he is much more pleaſed and rejoyced in this, than themſelves can be. And this muſt needs keep up in his heart his care and love unto his children here below, to *water* and refreſh them *every moment*, (as *Iſaiah* ſpeaks, *Chap.* 37. 3.) For in thus putting forth acts of grace and favour, and in doing good unto them, he doth but good unto himſelfe; which is the ſureſt engagement in the world. And therefore the Apoſtle exhorts men to love their wives, upon this ground, that in ſo doing, they *love themſelves*: (*Epheſ.* 5. 28. *So ought men to love their wives, as their owne bodies: He that loveth his wife, loveth himſelfe:*) ſo ſtrict and neere is that relation. Now the ſame doth hold true of Chriſt in his loving his Church. And therefore in the ſame place, the love of Chriſt unto his Church is held forth as the paterne and exemplar of ours, ſo *ver.* 25. [*Even as Chriſt alſo loved the Church.*] And ſo it may

may well be argued thence by comparing the one speech with the other, that Christ in loving his Church, doth but love himselfe; and then the more love and grace he shews unto the Members of that his Body, the more he shews love unto himselfe. And accordingly it is further added there, *ver.* 27. that he daily *washeth and cleanseth his Church*, (that is, both from the guilt and power of sinne,) *that he might present it to* [*himselfe*] *a glorious Church, not having spot or wrinkle, &c.* Observe, it is to [*himselfe.*] So that all that he doth for his members is for himselfe, as truly, yea more fully than for them; and his share of glory out of theirs is greater than theirs, by how much the glory of the cause is greater than *that* of the effect. And thus indeed the Scripture speaks of it: as, whilst it calls the Saints the *glory of Christ*: So 2 *Cor.* 8. 23. And Christ, in *John* 17. 13. and *ver.* 22, 23. sayes, that he is *glorified in them.* And *Psal.* 45. where Christ is set forth as *Solomon* in all his royaltie and majestie; yet *ver.* 11. he is said *greatly to desire* or *delight* in the *beauty* of his Queene: that is, the graces of the Saints; and that not with an ordinary delight, but he *greatly*

desires; his desire is encreased as her beauty is: For that is there brought in as a motive unto her to be more holy and conformed unto him, *to encline her eare, and forsake her Fathers house, ver.* 10. [*So*] *shall the King greatly desire thy beautie.* Christ hath a beauty that pleaseth him, as well as we have, though of another kinde; and therefore ceaseth not till he hath got out every *spot* and *wrinkle* out of his Spouses face, (as we heard the Apostle speake even now) *so to present her glorious unto himselfe*; that is, delightfull and pleasing in his eye. And suitably unto this (to confirme us yet more in it,) Christ in that Sermon which was his solemne fare-well before his going to heaven, assures his Disciples that his heart would be so farre from being weaned from them, that his joy would still be in them, to see them prosper & bring forth fruit; so *John* 15. 9, 10, 11. where his scope is to assure them of the continuance of his love unto them when he should be gone; so *ver.* 9, 10. *As my Father hath loved me, so have I loved you. Continue in my love, &c.* As if he had said, Feare not you my love, nor the continuance of it in my absence; but looke you to doe

your

your dutie, &c. And to give them assurance of this, he further tels them, that even when he is in heaven, in the greatest fulnesse of pleasure at Gods right hand, yet even then his *his joy will be in them*, and in their well-doing; so *ver.* 11. *These things have I spoken unto you, that my joy may remaine in you, and that your joy may be full.* He speaks just like a Father that is taking his leave of his children, and comforting them at his departure, and giving them good counsell, to take good courses when he is gone from them, *To keep his Commandements*, and to *love one another*, so *ver.* 10, & 12. and backs it with this motive, so shall *my joy remain in you*, (it is as Fathers use to speake) and it will be for your good too, *your joy will be* also *full.* To open which words a little, the word [*remaine*] used concerning their *abiding in his love*, and his *joy abiding* in them, is used in reference to the continuing of both these towards them in heaven. And when Christ sayes, *That my joy may remain in you*, it is as if he had said, that I may even in heaven have cause to rejoyce in you, when I shall heare and know of you, that you agree and are loving each to other, and keepe my Com-

mandements. The joy which he there calls *His* joy, [*My*] *joy*, is not to be underſtood *Objectivè*, of *their* joy in *Him*, as the object of it: but *Subjectivè*, of the joy that ſhould be in himſelfe, and which he ſhould have in them. So *Auguſtine* long ſince interpreted it. *Quodnam* (ſayes he) *eſt illud gaudium Chriſti* [*in nobis*] *ſi quod ille dignatur gaudere* [*de nobis?*] what is Chriſts joy *in us*, but that which he vouchſafeth to have of and *for us*? And it is evident by this, that otherwiſe if it were their joy which he meant in that firſt ſentence, then that other that follows, [*And your joy ſhall be full*] were a Tautologie. He ſpeaks therefore of his joy and theirs, as of two diſtinct things: and both together were the greateſt motives that could be given to encourage and quicken his Diſciples in obedience. Now take an eſtimate of Chriſts heart herein, from thoſe two holy Apoſtles *Paul* and *John*, who were ſmaller reſemblances of this in Chriſt. What (next to immediate communion with Chriſt himſelfe) was the greateſt joy they had to live upon in this world, but onely the fruit of their Miniſtery appearing in the graces both of the lives and hearts of ſuch as they had begotten

gotten unto Christ? See how *Paul* utters himselfe, 1 *Thes.* 2. 19. *What is our hope,* (sayes he) *or joy, or crowne of rejoycing? Te are our glory and our joy, ver.* 20. And in the 3 *Epist.* of *John, ver.* 3. *John* sayes the like, that he *greatly rejoyced* of that good testimony he had heard of *Gaius: For* (sayes he) *I have no greater joy than to heare that my children walk in the truth, ver.* 4. Now what were *Paul* and *John* but instruments by whom they beleeved and were begotten? and not on whom: Neither of these were crucified for them; nor were these children of theirs *the travaile of their soules:* How much more then unto Christ, (whose interest in us and our well-fare is so infinitely much greater) must his members be his joy and his crown? And to see them to come in to him for grace and mercy, and to *walke in truth*, rejoyceth him much more; for he thereby *sees of the travaile of his soule*, and so is *satisfied.* Certainly what *Solomon* sayes of Parents, *Prov.* 10. 1. that *a wise son maketh a glad father, &c.* is much more true of Christ. Holinesse, and fruitfulnesse, and comfortablenesse in our spirits while we are here below, doe make glad the heart of Christ, our *ever-*

lasting

laſting Father. Himſelfe hath ſaid it, I beſeech you beleeve him, and carry your ſelves accordingly. And if part of his joy ariſe from hence, that we thrive and doe well; then doubt not of the continuance of his affections: for love unto himſelfe will continue them towards us, and readineſſe to embrace & receive them when they come for grace and mercy.

5. There is a fift Engagement, which his very having our nature, (which he ſtill weares in heaven) and which the end or intention which God had in ordaining Chriſts aſſuming it doe put upon him for ever: For one great end and proje& of that perſonall union of our nature unto the Godhead in the ſecond Perſon for ever, was, that he might be a *mercifull High-Prieſt.* So that as his *Office* layes it as a dutie upon him, ſo his becomming a *Man*, qualifies him for that office, and the performance of it, (and ſo may afford a farther demonſtration of the point in hand.) This we find both to have been a *requiſite* in our High-Prieſt, to qualifie him the better for mercy and bowels; and alſo one of thoſe great *ends* which God had in that aſſumption of our nature.

First,

First, a *requisite*, on purpose to make him the more *mercifull*. So *Heb.* 5. 2. (the place even now insisted on, when yet this primary qualification I then passed over, and reserved unto this mention) it is said, *Every High-Priest* [*taken from among men*] *is ordained for men*, (and that, to this end) *that so he might be one that can have compassion*: namely, with a pity that is naturall and kindly; such as a man beares to one of his own kind: For otherwise the Angels would have made higher and greater High-Priests than one of our nature; but then they would not have pityed men, as men doe their brethren, of the same kinde and nature with them.

And secondly, this was also Gods *end* and *intention* in ordaining Christs assumption of our nature, which that other place before cited, (namely, *Heb.* 2. 16, 17.) holds forth; *Verily he took not on him the nature of Angels, but the seed of Abraham*: That is, an humane nature, and that made too of the same stuffe that ours is of, and *it behoved him to be made like us in all things* [*that*] *he might be a mercifull High-Priest, &c.* [ἵνα ἐλεήμων γένηται] *To the end he might become*, or *be made mercifull*.

But

But was not the Son of God as merciſull (may ſome ſay) without the taking of our nature, as afterwards when he had aſſumed it? Or is his mercy thereby made larger than of it ſelfe it ſhould have been, had he not tooke the humane nature on him?

I anſwer, Yes, he is as merciſull, but yet

1. Hereby is held forth an evident demonſtration (and the greateſt one that could have been given unto men) of the everlaſting continuance of Gods mercies unto men: by this that God is for everlaſting become a man; and ſo we thereby aſſured, that he will be merciſull unto men, who are of his owne nature, and that for ever: For as his union with our nature is for everlaſting; ſo thereby is ſealed up to us the continuation of theſe his mercies, to be for everlaſting: So that he can, and will no more ceaſe to be merciſull to men, than himſelfe can now ceaſe to be a man, which can never be. And this was the end of that aſſumption.

But ſecondly, that was not all: His taking our nature not onely addes unto our faith, but ſome way or other even to his being merciſull. Therefore it is ſaid,

[*That*

[*That he might be made mercifull, &c.*] That is, mercifull in such a way, as otherwise God of himselfe alone had never been; namely, even [*as a man.*] So that this union of both natures, *God* and *Man*, was projected by God to make up the rarest compound of grace and mercie in the result of it, that ever could have been; and thereby fully fitted and accommodated to the healing & saving of our soules. The greatnesse of that mercy that was in God, that contributes the stock and treasury of those mercies to be bestowed on us: and unto the greatnesse of these mercies nothing is, or could be added, by the humane nature assumed; but rather, Christs manhood had all his largenesse of mercie from the Deity: So that had he not had the mercies of God to enlarge his heart towards us, he could never have held out to have for ever been mercifull unto us. But then, this humane nature assumed, *that addes a new way* of being mercifull: It assimilates all these mercies, and makes them the mercies of a *Man*: it makes them humane mercies, and so gives a naturalnesse and kindlinesse unto them to our capacities. So that God doth now in as kindly and as naturall a way pity

us,

us, who are fleſh of his fleſh and bone of his bone, as a man pities a man: Thereby to encourage us to come to him, and to be familiar with God, and treat with him for grace and mercy, as a man would doe with a man; as knowing, that in that man Chriſt Jeſus (whom we beleeve upon) God dwels, and his mercies worke in and through his heart in an humane way.

I will no longer inſiſt upon this notion now, becauſe I ſhall have occaſion to touch upon it againe, and adde unto it under that next third generall Head, of ſhewing the *way how* Chriſts heart is affected towards ſinners: Onely take we notice, what comfort this may afford unto our faith, that Chriſt muſt ceaſe to be a man, if he continue not to be merciſull; ſeeing the very plot of his becomming a man, was, that he might be merciſull unto us, and that in a way ſo familiar to our apprehenſions, as our owne hearts give the experience of the like, which otherwiſe (as God) he was not capable of. And add but this bold word to it (though a true one) that he may now as ſoone ceaſe to be God, as to be a man. The humane nature, (after he had once aſſumed it)

it) being raiſed up to all the naturall rights of the Son of God; whereof one (and that now made naturall unto him) is, to continue for ever united: And he may as ſoone ceaſe to be either, as to be ready to ſhew mercy. So that not onely the ſcope of Chriſts office, but alſo the intention of his aſſuming our nature, doth lay a farther engagement upon him, and that more ſtrong than any, or than all the former.

THE

THE HEART OF CHRIST in Heaven, TOWARDS Sinners on Earth.

PART III.

HEB. 4. 15.

For we have not an High-Priest who cannot be touched with the feeling of our infirmities, but was in all things tempted like as we are, yet without sin.

§. 1.

Some generals to cleare how this is to be understood, That Christs *Heart is* touched with the feeling of our infirmities, *together with the* way *how our* infirmities *come to be feelingly let into his Heart.*

HAving thus given such full and ample *Demonstrations* of the tenderness and sameness of Christs Heart unto us now he is in Heaven, with that

that which it was whilst he was here on earth; and those, both *extrinsecall* (in the *first part*) and *Intrinsecall* (in *the second.*) I now come to that last Head which I propounded in the opening of these words, namely, the *way* and *manner* of Christs being *affected* with *pity* unto us; both how it is to be understood by us, and also how such affections come to be let into his heart, and therein to worke these bowels of compassion unto us. This in the beginning of the *Second Part* I propounded to be handed, as being necessary both for the opening and clearing the words of the Text, (which mainly hold forth this) as also for the clearing of the thing it self, the point in hand. For (as I there shewed) these words come in by way of pre-occupation or prevention of an objection, as if his state now in heaven were not capable of such affections as should tenderly move him to pity and commiseration, he being now glorified both in soule and body. Which thought, because it was apt to arise in all mens minds, the Apostle therefore forestalls it, both by affirming the contrary, [*We have not an High-Priest that cannot be touched, &c.*] that is, he both *can be,*

(or,

(or, is capable of it) and likewise *is* touched, notwithstanding all his glory; as also by his annexing the reason of it, or shewing the way how it comes to passe, in that *in all points he was tempted like as we are.*

Now in handling and opening these, (which is a matter full of difficultie) I shall with all wariness proceed to the discovery of what manner of affection in Christ this is, and that by these steps and degrees.

1. This affection of compassion, or his being *touched with the feeling of our infirmities*, is not wholly to be understood in a metaphoricall or a similitudinary sense, as those speeches used of God in the old Testament are to be understood, when *bowels* of compassion are attributed unto him, and his *bowels* are said to be *rowled together*; or as when as it is said of God, that he *repented*, and was *afflicted in all his peoples afflictions.* All which expressions were spoken of God, (as we all know) but meerely κατ' ἀνθρωπον, *after the manner of men:* so to convey and represent to our apprehensions, by what affections use to be in parents or friends in such and such cases, (what provoke them unto such and such actions,)

ons,) which like effects proceede from God towards us when he sees us in distresse. And so they are spoken rather *per modum Effectus*, than *Affectus*, rather by way of like *Effect*, which God produceth, than by way of such Affection in Gods heart, which is not capable of any such passions as these are. Now towards the right understanding of this, the first thing which I affirme is, that (barely) in such a sense as this, that which is here spoken of Christ, is not to be understood; and my reason for it is grounded upon these two things put together: First, that this affection of his towards us here spoken of, is manifestly meant of his *humane nature*, and not of his Godhead onely, for it is spoken of that nature wherein he once was *tempted* as we now are. So expressly in the next words, which can be meant of no other than his humane nature.

And secondly, That those kinde of expressions which were used of God before the Assumption of our nature, onely in a way of metaphor and similitude (*after the manner of men*) should in no further, or more reall and proper sense be spoken of Christ and his humane nature

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now assumed, and when he is a man as truly and properly as we are, I cannot imagine; when I consider and remember that which I last insisted on, that one end of Christs taking an humane nature, was, *that he might be a* [*mercifull*] *High-Priest for ever*; in such a way, as he being God alone, could not have been. I confesse I have often wondred at that expression there used, *Heb.* 2. *He tooke the seede of Abraham, that he might be made a mercifull high-Priest*, which at the first reading, sounded, as if God had been made more mercifull by taking our nature. But this solved the wonder, that this assumption added a new way of Gods being mercifull: By meanes of which it may now be said, (for the comfort and relieſe of our faith) that God is truly and really mercifully, *as a man*. And the consideration of this, contributes this to the clearing of the thing in hand, that whereas God of himselfe was so blessed and perfect, that his blessednesse could not have been touched with the least feeling of our infirmities; neither was he in himselfe capable of any such affection of pitty or compassion; *He is not as a man that he should pitty or repent, &c.* He can indeed doe that for

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us in our distresse, which a man that pities us useth to do: but the affections and bowels themselves he is not capable of. Hence therefore amongst other ends of assuming mans nature, this fell in before God as one, that God might thereby become loving and mercifull unto men, as one man is to another. And so, that what before was but *improperly* spoken, and by way of *Metaphor* and similitude in the Old Testament, so to convey it to our apprehensions, might now be truly attributed unto him in the realtie; that God might be for ever said to be *compassionate as a man*, and to be *touched with a feeling of our infirmities as a man*. And thus by this happy union of both natures, the language of the Old Testament uttered onely in a figure, becomes verified and fulfilled in the truth of it, as in all other things the shadows of it were in Christ fulfilled. And this is the first step towards the understanding of what is here said of Christ, taken from this comparison with the like attributed unto God himselfe.

A second and further step to let in our understanding to the apprehensiō of this, is by the like further comparison to be made with the Angels, and those affecti-

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ons of love and pity that are certainly found in them. In compariſon of which, theſe affections in Chriſts humane nature, (though glorified) muſt needs be farre more like to ours, even more tender, and more humane: For in that *Heb.* 2. it is expreſly ſaid, *He* therefore *tooke not the nature of the Angels, that he might be a mercifull High-Prieſt.* Part of the intendment of thoſe words, is to ſhew and give the reaſon, not onely why he tooke our nature under fraile fleſh, (though that the Apoſtle mentions, *ver.* 14.) but why an humane nature for the ſubſtance of it, and not the nature of Angels: Becauſe in his affections of mercy he would for ever come neerer to us, and have ſuch affections, and of the ſame kinde with ours. Whereas otherwiſe in other reſpects, an Angel would have been an higher and more glorious High-Prieſt than a man.

Now the Angels being *fellow-ſervants* with us, (as the Angel called himſelfe, *Rev.* 22. 9.) they have affections towards us more aſſimilated unto ours than God hath; and ſo are more capable of ſuch impreſſions from our miſeries, than God is. Although they be *Spirits*, yet they partake of ſomething analogicall, or reſembling

sembling and answering to those affections of pitie, griefe, &c. which are in us. And indeed, so far as these affections are seated in our soules, and not drencht in the passions of the body, (unto which our soules are united) they are the very same kind of affections in us, that are in them. Hence the *same lusts* that are in *men*, are said to be in *devils*, *John* 8. 44. and therefore the *devils* also are said to *feare* and *tremble*. &c. And so (oppositely) the same affections that are in men, so far as they are spirituall, and the spirit or soule is the seat of them, they must needs be found in the good Angels. But Christ having an humane nature, the same for substance that ours is, consisting both of soule and body, although through glory made *spirituall*, yet not become a *Spirit*, (*A Spirit hath not flesh and bones as ye see me have*, sayes Christ of himselfe, after his Resurrection, *Luke* 24. 39.) therefore he must needs have affections towards us yet more like to these of ours than those are which the Angels have. So then by these two steps we have gained these two things; That even in Christs humane nature, (though glorified) affections of pitie and compassion are true and reall, and

not metaphorically attributed to him as they are unto God; and alſo more neere and like unto ours here than thoſe in the Angels are; even affections proper to mans nature, and truly humane. And theſe he ſhould have had, although this humane nature had from the very firſt aſſumption of it been as glorious as it is now in heaven.

But now thirdly, adde this (further) that God ſo ordered it, that before Chriſt ſhould cloathe this his humane nature with that glory he hath in heaven, and put this glory upon it, he ſhould firſt take it as cloathed with all our infirmities, even the very ſame that doe cleave unto us, and ſhould live in this world as we doe for many yeares. And during that time, God prepared for him all ſorts of afflictions and miſeries to run through, which we our ſelves doe here meet withall; and all that time he was acquainted with, and inured unto all the like ſorrowes that we are: and God left him to that infirmitie and tenderneſſe of ſpirit, to take in all diſtreſſes as deeply as any of us, (without ſin) and to exerciſe the very ſame affections under all theſe diſtreſſes that we at any time doe finde ſtirring in our hearts:

And

And this God thus ordered, on purpose thereby to fit him, and to frame his heart (when he should be in glory) unto such affections as these, spoken of in the Text. And this both this Text suggests to be Gods end in it, as also that fore-mentioned place, *Heb.* 2. 13. *For as much as we* (namely, his members) *are partakers of flesh and bloud,* (which phrase doth ever note out the frailties of mans nature, as 1 *Cor.* 15. 50. &c.) *he himselfe tooke part of the same,* —— *that he might be a mercifull High-Priest, &c. ver.* 17. And then the Apostle gives this reason of it, *ver.* 18. [*For in that himselfe hath suffered, being tempted, he is able* (this *Ability* is (as was before interpreted) the having an heart fitted and enabled, out of experience, to pity and) *to succour them that are tempted.*] The meaning of which is, that it was not the bare taking of an humane nature (if glorious from the first) that would thus fully have fitted him to be affectionately pitifull out of experience, (though (as was said) the knowledge of our miseries taken in thereby, would have made him truly and really affectionate towards us, with affections humane and proper to a man; and so, much neerer and liker ours

than what are in the Angels themſelves, or then are attributed to God, when he is ſaid to pity us) but further, his taking our nature at firſt cloathed with frailties, and living in this world as we; This hath for ever fitted his heart by experience to be in our very hearts and boſomes; and not onely or barely to know the diſtreſſe, and as a man to be affected with an humane affection to one of his kinde; but experimentally, remembring the like in himſelfe once. And this likewiſe the Text ſuggeſts as the way whereby our diſtreſſes are let into his heart the more feelingly, now he is in heaven. *We have not an High-Prieſt that cannot be touched with the feeling of our infirmities,* [*but was in all points tempted like as we are, yet without ſinne.*] And the more to comfort us herein, obſerve how fully and univerſally the Apoſtle ſpeaks of Chriſts having been tempted here below. Firſt, for the *matter* of them, or the ſeverall ſorts of temptations, he ſayes he was tempted κατὰ πάντα, *in all points,* or things of any kinde, wherewith we are exerciſed. Secondly, for the *manner,* (he addes that too) κατ' ὁμοίωσιν, *like as We are.* His heart having been juſt *ſo* affected, *ſo* wounded, pierced, and diſtreſſed,

distressed, in all such tryals as ours use to be, onely *without sinne.* God (on purpose) left all his affections to their full tenderness, and quickness of sense of evill. So that Christ tooke to heart all that befell him, as deeply as might be; he slighted no crosse either from God or men, but had and felt the utmost load of it. Yea his heart was made more tender in all sorts of affections than any of ours, (even as it was in love and pitie) and this made him *a man of sorrowes*; and that more than any other man was, or shall be.

Now therefore, to explicate the *way* how our miseries are let into his heart, and come to stir up such kindly affections of pity and compassion in him, it is not hard to conceive from what hath now been said, and from what the Text doth further hint unto us.

1. The understanding and knowledge of that humane nature hath notice and cognisance of all the occurrences that befall his members here. And for this the Text is cleare: For the Apostle speakes this for our encouragement, That *Christ is toucht with the feeling of our infirmities.* Which could not be a relieſe unto us,

if it ſuppoſed not this, that he particularly and diſtinctly knew them; And if not all as well as ſome, we ſhould want reliefe in all, as not knowing which he knew, and which not. And the Apoſtle affirmes this of his humane nature, (as was ſaid) for he ſpeaks of that nature that was *tempted* here below. And therefore *the Lambe that was ſlaine*, and ſo *the man Chriſt Jeſus*, is *Revel.* 5. 6. ſaid to have *ſeven eyes*, as well as *ſeven hornes*; which ſeven eyes are *the ſeven ſpirits ſent forth into all the earth*. His eyes of Providence (through his annointing with the Holy Ghoſt,) are in all corners of the world, and view all the things that are done under the Sunne; in like manner he is there ſaid to have *ſeven hornes* for power, as *ſeven eyes* for knowledge; and both are defined to be *ſeven*, to ſhew the perfection of both, in their extent, reaching unto all things: So that, as *all power in heaven and earth is committed unto him* as *Son of man*, (as the Scripture ſpeaks,) ſo all knowledge is given him of all things done in heaven and earth, and this as Son of man too: his knowledge and power being of equall extent. He is the *Sunne* as well in reſpect of *knowledge*, as of *righteouſneſſe*,

and

and there is nothing hid from his light and beames, which doe pierce the darkeſt corners of the hearts of the ſons of men: He knowes the *ſores* (as *Solomon* expreſſeth it) and diſtreſſes of their hearts. Like as a looking-glaſſe made into the forme of a round globe, and hung in the midſt of a roome, takes in all the ſpecies of things done or that are therein at once; ſo doth the enlarged underſtanding of Chriſts humane nature, take in the affairs of this world, (which he is appointed to governe:) eſpecially the miſeries of his members; and this at once.

2. His humane nature thus knowing all, [*I know thy works, thy labour, and thy patience, &c. Rev.* 22.] He there withall hath an act of memory, and recalls how himſelfe was once affected, and how diſtreſſed whilſt on earth, under the ſame or the like miſeries: For the memory of things here below remains ſtill with him, as with all ſpirits in either of thoſe two other worlds, heaven or hell. [*Son, remember thou in thy life time receivedſt thy good things, and* Lazarus *evill, &c.*] ſayes *Abraham* to the ſoule of *Dives* in hell, *Luke* 16. 15. [*Remember me when thou commeſt into thy Kingdome*] ſaid the good

theese to Christ; And *Revel.* 1. *I am he* (sayes Christ) *that was dead, and am alive:* He remembers his death still, and the sufferings of it; and as he remembers it, to put his Father in mind thereof, so he remembers it also, to affect his owne heart with what we feele: And his memory presenting the impression of the like now afresh unto him, how it was once with him; hence he comes feelingly and experimentally to know how it is now with us, and so affects himselfe therewith: as *Dido* in *Virgil, Haud ignara mali miseris succurrere disco:* Having experience of the like miseries, (though a Queen now) I know how to succour those that are therein: As God said to the Israelites when they should be possessed of *Canaan* their own Land, *Exod.* 23. 9. *Ye know the hearts of strangers, seeing ye were strangers, &c.* and therefore doth command them to pity strangers, and to use them well upon that motive: So may it be said of Christ, that he doth know *the hearts of his children* in misery, seeing himselfe was once under the like. Or as the Apostle exhorts the *Hebrews*, Heb. 13. 3. *Remember them that are in bonds, as bound with them, and them that suffer adversitie, as being*

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your selves [*in the body,*] and so ere you die, may come to suffer the like. So Christ, the *Head* of the body, (which is the fountaine of all sense and feeling in the body) doth remember them that are bound and in adversitie, having himselfe been *once in the body*; and so he experimentally compassionates them. And this is a further thing than the former: We have gained this further, That Christ hath not onely such affections as are reall and proper to an humane nature, but such affections as are stirred up in him, from experience of the like by himselfe once tasted in a fraile nature like unto ours. And thus much for the *way* of letting in all our miseries into Christs heart now, so as to strike and affect it with them.

§. II.

A more particular disquisition, What manner *of affection this is: The Seat thereof, whether in his spirit, or soule onely, or the whole humane nature. Some Cautions added.*

BUt concerning this affection it selfe of pity and compassion, fellow-feeling, & sympathy, or *suffering with,* (as the Text

calls it) which is the product, reſult, or thing produced in his heart by theſe; there ſtill remaines another thing more particularly to be inquired into; namely, *What manner of affection* this is. For that ſuch an affection is ſtirred up in him, beſides and beyond a bare act of knowledge or rmembrance, how once it was with himſelfe, is vident by what we find in the Text. The Apoſtle ſayes, not onely that he remembers how himſelfe was tempted with the like infirmities that we are, (though that be neceſſarily ſuppoſed) but that he is ſtruck and *toucht with the feeling of our infirmities*; to the producing of which, this act of remembrance doth but ſubſerve. And he tels us, Chriſt is *able*, and his heart is capable of thus being toucht. And the word [συμπαθῆσαι,] is a deep word, ſignifying to *ſuffer with us*, untill we are relieved. And this affection thus ſtirred up, is it which moveth him ſo cordially to help us.

Now concerning this affection, (as here thus expreſſed) how far it extends, and how deep it may reach, I thinke no man in this life can fathome. If *Cor Regis, the heart of a King be inſcrutable*, (as *Solomon* ſpeaks) the heart of the King of Kings

Kings now in glory is much more. I will not take upon me to *intrude into things which I have not seen*, but shall endeavour to speak safely, and therefore warily, so far as the light of Scripture and right reason shall warrant my way.

I shall set it forth three wayes:

1. *Negatively.*
2. *Positively.*
3. *Privatively.*

1. *Negatively:* It is certaine that this affection of sympathie or fellow-feeling in Christ is not in all things such a kinde of affection as was in him *in the dayes of his flesh*. Which is cleare, by what the Apostle speaks of him and of his affections then, *Heb.* 5. 7. *Who in the dayes of his flesh when he had offered up prayers and supplications with strong cryings and teares, was heard in that which he feared.* Where we see his converse and state of life here below, to be called by way of difference and distinction from what it is now in heaven. [*The dayes of his flesh:*] By [*flesh*] meaning not the substance of the humane nature, for he retaines that still; but the fraile qualitie of subjection to mortalitie, or passibilitie. So [*Flesh*] is usually taken; as when *all flesh* is said to *be grasse*:

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It is ſpoken of mans nature, in reſpect to its being ſubject to a fading, wearing, and decay, by outward caſualties, or inward paſſions. So in this Epiſtle, *Chap.* 2. 14. *For as much as the children* (we his brethren) *did partake of fleſh and bloud*, (that is, the frailties of mans nature) *he himſelfe alſo took part of the ſame.* And accordingly the Apoſtle inſtanceth in the following words of that fourteen *verſe*; as in *death*, (which in the dayes of his fleſh Chriſt was ſubject to) ſo alſo in ſuch fraile paſſions and affections as did work a ſuffering in him, and a wearing and waſting of his ſpirits; ſuch as paſſionate *ſorrow*, joyned with *ſtrong cryes* & *teares*, both which he mentioneth) and alſo *feare*, (in thoſe words) [*He was heard in that which he feared.*] Now theſe *dayes of his fleſh* being over and paſt, (for this was onely (as ſayes the Apoſtle) *in the dayes of his fleſh*) hence therefore all ſuch concomitant paſſionate overflowings of *ſorrow*, *feare*, &c. are ceaſed therewith and he is now no way capable of them, or ſubjected to them.

Yet (2.) *Poſitively*, why may it not be affirmed that for ſubſtance the ſame kind of affection of pity and compaſſion, that

that wrought in his whole man both body and ſoule, when he was here, workes ſtill in him now he is in heaven? (If this Poſition be allayed with thoſe due cautions and conſiderations which preſently I ſhall annexe) For, if for ſubſtance the ſame *fleſh* and *bloud*, and animall ſpirits remaine and have their uſe; (for though Chriſt in *Luke* 24. 29. mentioned onely his having *fleſh* and *bones* after his reſurrection, unto *Thomas* and the other Diſciples, becauſe theſe two alone were to be the object of his Touch and Feeling; yet *Bloud* and *Spirits* are included in that *fleſh*, for it is *caro vitalis, living fleſh*, and therefore hath Bloud and Spirits that flow and move in it,) then why not the ſame affections alſo? and thoſe not ſtirring onely and meerly in the ſoule, but workingin the body alſo, unto which that ſoule is joyned, and ſo, remaining really humane affections? The uſe of Bloud and Spirits is, as to nouriſh, (which end is now ceaſed) ſo to affect the heart and bowels by their motion to and fro, when the ſoule is affected. And why this uſe of them ſhould not remaine, (and if not this, we can conceive no other) I know not. Neither why this affection

affection ſhould be onely reſtrained to his ſpirit or ſoule, & his corporeall powers not be ſuppoſed to communicate and partake in them. That ſo, as he is a true man, and the ſame man that he was, both in body as well as in ſoule, (for elſe it had not been a true Reſurrection) ſo he hath ſtill the very ſame true humane affections in them both: and ſuch, as whereof the body is the ſeat (and inſtrument) as well as the ſoule. And ſeeing this whole man both body and ſoule was tempted, and that (as the Text ſayes) he is *touched with a feeling* in that nature which is tempted, it muſt therefore be in the whole man, both body and ſoule. Therefore when as we reade of the *wrath of the Lambe*, as *Revel. 6. 16.* (namely, againſt his enemies) as here, of his pity and compaſſion (towards his friends and members) why ſhould this be attributed only to his Deity, (which is not capable of wrath) or to his ſoule and ſpirit onely? And why may it not be thought he is truly angry as a man, in his whole man, and ſo with ſuch a wrath as his body is affected with, as well as that he is wrathfull in his ſoule onely; ſeeing he hath taken up our whole nature, on purpoſe to ſubſerve his Di-

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vine nature in all the executions of it?

But now, how far (in our apprehenſions of this) we are to cut off the weakneſſe and frailtie of ſuch affections as in the dayes of his fleſh was in them, and how exactly to difference thoſe which Chriſt had here, and thoſe which he hath in heaven, therein lyes the difficulty; and I can ſpeak but little unto it.

Yet firſt, this we may lay downe as an undoubted Maxime, That ſo far, or in what ſenſe his Body it ſelfe is made *ſpirituall*, (as it is called, 1 *Cor.* 15. 44.) ſo far, and in that ſenſe all ſuch affections as thus working in his Body are made *ſpirituall*; and that in an oppoſition to that fleſhly and fraile way of their working here. But then, as his Body is made *ſpirituall*, not *Spirit*, (*ſpirituall* in reſpect of power, and likeneſſe to a Spirit, not in reſpect of ſubſtance or nature) ſo theſe affections of pity and compaſſion doe worke not onely in his *Spirit* or Soule, but in his Body too, as their ſeat and inſtrument, though in a more ſpirituall way of working, and more like to that of Spirits, than thoſe in a fleſhly fraile body are. They are not wholly ſpirituall in this ſenſe, that the ſoule is the ſole ſubject

ject of them, and that it drawes up all ſuch workings into it ſelfe: ſo that *that* ſhould be the difference between his affections now, and in the dayes of his fleſh. Men are not to conceive, as if his body were turned into ſuch a ſubſtance as the Sunne is of, for the ſoule (as through a caſe of glaſſe) to ſhine gloriouſly in onely; but further it is united to the ſoule, to be *acted* by it, (though immediately,) for the ſoule to produce operations in it. And it is called *ſpirituall*, not that it remains not a body, but becauſe it remains not ſuch a body; but is ſo framed to the ſoule, that both it ſelfe and all the operations of all the powers in it, are immediately and entirely at the arbitrary *imperium* and dominion of the ſoule; and that, as the ſoule is pleaſed to uſe it, and to ſway it and move it, even as immediately and as nimbly (and without any clog or impediment) as an Angel moves it ſelfe, or as the ſoule acteth it ſelfe. So that this may perhaps be one difference, that theſe affections, ſo far as in the body of Chriſt, doe not affect his ſoule, (as here they did, though as then under the command of Grace and Reaſon to keepe their motions

tions from being inordinate or sinfull) but further, the soule being now too strong for them, doth as its owne arbitrement raise them, and as entirely and immediately stirre them as it doth it selfe.

Hence 2. these affections of pitie and sympathie so stirred up by himselfe, though they move his bowels, and affect his bodily heart as they did here; yet they doe not afflict and perturbe him in the least, nor become they a burthen and a load unto his spirit, so as to make him *sorrowfull*, or *heavy*, (as in this life here his pitie unto *Lazarus* made him, and as his distresses at last, that made him *sorrowfull unto death.*) So that, as in their rise, so in their effect, they utterly differ from what they were here below. And the reason of this is, because his Body, and the bloud and spirits thereof, (the instruments of affecting him) are now altogether impassible; namely, in this sense, that they are not capable of the least alteration tending to any hurt whatever: And so, his body is not subject to any griefe, nor his spirits to any wast, decay, or expence. They may, and doe subserve the soule in its affections, as they did

did whilſt he was here; but this, meerly by a locall motion, moving to and fro in the veynes and arteries, to affect the heart and bowels, without the leaſt diminution or impaire to themſelves, or detriment to him: And thus it comes to paſſe, that though this bloud and ſpirits do ſtir up the ſame affections in his heart and bowels, which here they did, yet not (as then) with the leaſt perturbation in himſelfe, or inconvenience unto himſelf: But as in this life he was troubled and grieved [*without ſinne,*] ſo inordinacie; ſo now when he is in heaven he pities and compaſſionates *without* the leaſt mixture or tang of diſquietment and *perturbation* (which yet neceſſarily accompanied his affections whilſt he was here, becauſe of the frailtie in which his body and ſpirits were framed:) His perfection *deſtroyes* not his affections, but onely *corrects* and amends the imperfection of them. *Paſſiones perfectivas* to be now in him, the beſt of School-men doe acknowledge.

Thirdly, All naturall affections that have not in them *Indecentiam ſtatus* ſomething unbefitting that ſtate and condition of glory wherein Chriſt now is, both School-men and other Divines doe acknow-

knowledge to be in him. *Humanæ affectiones quæ naturales sunt, neque cum probro vel peccato conjunctæ, sed omni ex parte rationi subduntur; denique ab iis conditionibus liberantur quæ vel animo, vel corpori aliquo modo officiunt, Beatis nequaquam repugnare censendæ sunt.* Those affections which "are naturall to man, and have no adhæ"sion of sinne or shame unto them, but "are wholly governed by reason, and "lastly are exempt from such effects as "may any way hurt either the soule or "the body, there is no ground to thinke "that such affections may not well stand "with the state of soules in blisse, sayes "*Justinian* upon this place. Now if we consider it, Christ his very *state* in glory is such, as it becomes him to have such humane affections of pity and compassion in his whole man; so far as to quicken and provoke him to our helpe and succour: not such as to make him *a man of sorrowes* in himselfe again, (that were uncomely, nay, incompatible to him,) but such as should make him a *man of succours* unto us, which is his office. To this end it is to be remembred, that Christ in heaven is to be considered, not personally onely as in himselfe made happie in his Father,

Father; but withall in his relations and in his offices as an *Head* unto us, and in that relation he now ſits there, as *Epheſ* 1.21, 22. (and the head is the ſeat of all the ſenſes for the good of the body;) and therefore moſt ſenſible of any other part. Wherefore becauſe his members unto whom he beares this relation, are ſtill under ſinne and miſery, therefore it is no way uncomely for him in that eſtate, to have affections ſuitable to this his relation. If his ſtate of glory had been wholly ordained for his owne perſonall happineſſe; then indeed there had been no uſe of ſuch affections to remaine in him; but his relation to us being one part and ingredient of his glory, therefore they are moſt proper for him; yea, it were uncomely if he had them not. Neither are they a weakneſſe in him as ſo conſidered; but rather part of his *ſtrength* (as the Apoſtle calls them [δωμις.] And although ſuch affections might in one reſpect be thought an imperfection; yet in another reſpect, (namely, his relation to us, and office for us) they are his perfection. As he is our Head (which he is as he is a man) it is his glory to be truly and really (even as a man) ſenſible

ſenſible of all our miſeries; Yea it were his imperfection if he were not.

And 4. let me adde this for our comfort, that though all ſuch affections as are any way a burthen to his ſpirit, or noxious to his body, be not now compatible to him; and though that paſſionate frailty and infirmity which did help him here to pitie and relieve men in miſery, out of a ſuffering hurtfull to himſelfe; though theſe be cut off: yet in thoſe workings of affections and bowels, which he hath now, (which for ſubſtance are the ſame) there is (in ſtead of that paſſionate frailtie) a greater capacitouſneſſe, vaſtneſſe, and alſo quickneſſe in his affections now in heaven, ſo to make up a compenſation; and ſo no leſſe effectually to ſtirre and quicken him to relieve us, than thoſe former affections did. For it is certaine, that as his knowledge was enlarged upon his entring into glory; ſo his humane affections of love and pitie are enlarged in ſoliditie, ſtrength, and realitie, (as true conjugall love uſeth to be, though more paſſionate haply at firſt.) They are no leſſe now, but are onely made more ſpirituall. And as *Solomons* heart was as large in bountie and royaltie,

royaltie, as in knowledge; ſo Chriſts af-
fections of Love are as large as his Know-
ledge or his Power: They are all of
like extent and meaſure. So far as God
intention to ſhew mercy doth reach, (an
who knowes the end of thoſe riches?
ſo farre doth Chriſts diſpoſition to be
ſtow it. *Epheſ.* 3. 19. *The Love of Chriſt*
God-man, *paſſeth knowledge.* It hath no
loſt, or been diminiſhed by his going t
heaven. Though God in his *nature* b
more mercifull than Chriſts humane na-
ture; yet the *act* and exerciſe of Chriſt
affections is as large as Gods purpoſe
and decrees of mercy are. And all thoſe
large affections and mercies are becom
humane mercies; the mercies of a Ma
unto men.

3. Privatively. If theſe affections o
Chriſts heart be not ſuffering and afflict
ing affections; yet we may by way o
Privation expreſſe this of them, that ther
is a leſſe fulneſſe of joy and comfort i
Chriſts heart, whilſt he ſees us in miſer
and under infirmities, comparatively t
what will be when we are preſented t
him free of them all.

To cleare this, I muſt recall (and I ſhal
but recall) that Diſtinction I made (i
the

the fourth Demonstration, *Sec.* 2. *Part* 2.) of a double capacitie of Glory, or a double fulnesse of Joy which Christ is ordained to have: The one naturall, and so due unto his person as in himselfe alone considered; The other Additionall, and arising from the compleated happinesse and glory of his whole Church, (wherewith mystically he is one.) So in *Ephes.* 1. *ult.* although he by reason of his personall fulnesse is there said to *fill all in all*; yet as he is an *Head*, in relation to his Church as his body (as in the Verses before he is spoken of) thus the perfection of this his bodies beatitude, it is reciprocally called *his fulnesse*; and therefore untill he hath filled them with all happinesse, and delivered them from all misery, himselfe remains under some kinde of imperfection, and answerably his affections also (which are suited to this his relation,) have some want of imperfection in them, whilst they lie under misery, in comparison of what his heart shall have when they receive this fulnesse. We may warrantably say, Christ shall be more glad then, (and is now) as his children are growne up from under their infirmities, and as they doe become more obe-

dient

dient and comfortable in their ſpirits, ſo *John* 15. 10, 11. I ſhall adde ſome illuſtration to this by this ſimilitude (which though it hold not in all things, yet it will hold forth ſome ſhadow of it.) The *ſpirits of juſt men*, departed, are ſaid to be *perfect*, Heb. 12. yet becauſe they have bodies unto which they have a relation, and unto which they are ordained to be united, they in this reſpect may be ſaid to be imperfect, till theſe bodies be reunited and glorified with them, which will adde a further fulneſſe to them. Thus in ſome analogie it ſtands between Chriſt Perſonall, and Chriſt Myſtically conſidered. Although Chriſt in his owne *Perſon* be compleat in happineſſe; yet in relation to his members he is imperfect, and ſo accordingly hath affections ſuited unto this his relation: which is no derogation from him at all. The Scripture therefore attributes ſome affections to him which have an imperfection joyned with them; and thoſe to be in him, untill the day of Judgement. Thus *Expectation* and *Deſire*, (which are but imperfect affections in compariſon to that joy which is in the full fruition of what was expected or deſired) are attributed to him,

him, as hee is man, untill the day of Judgement. Thus *Heb.* 10. 12, 13. *Hee* is said to *sit* in heaven, *expecting till his enemies be made his foote-stoole.* The destruction of which enemies will adde to the manifestative glory of his Kingdome. Now as that will adde to the fulnesse of his greatnesse; so the compleat salvation of his members will adde to the compleatnesse of his glory. And as the expectation of his enemies ruine may bee said to be an imperfect affection in comparison of the triumph that one day hee shall have over them: So his joy which hee now hath in his Spouse, is but imperfect in comparison of that which shall fill his heart at the great day of Marriage. And accordingly, the Scripture calls the accomplishment of these his designes a *satisfaction*, so *Isai.* 53. 11. *Hee shall see of the travaile of his soule, and bee satisfied*; which argues desires to be in him, lying under a want of something in the end to bee obtained: onely wee

muſt take in this withall, that JESUS CHRIST indeede knowes and ſees the very time when this fulneſſe through the exaltation of his members up to himſelfe ſhall bee compleated, and when hee ſhall trample upon the neckes of all his and their enemies; Hee *ſees their day a coming*, (as the Pſalmiſt hath it,) which alleviates and detracts ſomething from this imperfection, that hee ſhould thus *expect* or *tarry*.

§. 3.

§ III.

This Scruple satisfied: How his heart can be feelingly touched with our Sinnes, (*our greatest infirmities*) *seeing hee was tempted* [without sinne.]

THere remaines one great unsatisfaction to bee removed, which cannot but of it selfe arise in every good heart. You told us (may they say) that by [*infirmities*] *sinnes* were meant, and that the Apostles scope was to encourage us against them also, (and they are indeed the greatest discomforts and discouragements of all other) Now against them, this which the Apostle here speakes affordeth us but little, seeing Christ knowes not how experimentally to pity us therein, for *Hee knowes no sinne*: Yea, the Apostle himselfe doth here except it,

Hee was tempted in all things, [*yet without ſinne.*] It may comfort us indeed, that CHRIST doth and will pitie us in all other infirmities, becauſe hee himſelfe was ſubject to the like; but hee never knew what it was to bee under ſinne, and vexed with a luſt (as I am,) and how ſhall I relieve my ſelfe againſt that; by what the Apoſtle here ſpeaks of him? I ſhall endeavour to give ſome ſatisfaction and reliefe in this, by theſe following conſiderations.

Firſt, The Apoſtle puts in indeed, that *Hee was tempted,* [*yet without ſinne,*] and it was well for us that hee was thus without ſinne, for hee had not beene a fit Prieſt to have ſaved us elſe: ſo *Hebr.* 7. 25. *Such an High-Prieſt became us as was ſeparate from ſinners, innocent, &c.* Yet for your reliefe withall, conſider, that he came as neere in that point as might be, [*Hee was tempted in all things;*] ſo ſayes the Text, though without

out sinne on his part; yet tempted to all sinne, so farre as to bee afflicted in those temptations, and to see the misery of those that are tempted, and to know how to pitie them in all such temptations. Even as in taking our nature, in his birth, hee came as neere as could bee, without being tainted with originall sinne, as namely, by taking the very same matter to have his body made of that all ours is made of, &c. So in the point of actuall sinne also he suffered himselfe to bee tempted as farre as might bee, so as to keepe himselfe pure. Hee suffered all experiments to be tryed upon him by Satan, even as a man who hath taken a strong Antidote, suffers conclusions to bee tryed on him by a Mountibanke. And indeed because hee was thus tempted by Satan unto sinne, therefore it is on purpose added [*yet without sinne,*] And it is as if hee had said, sinne never stained him, though hee was outwardly tempted to it. Hee was tempted to all

ſorts of ſins by Satan, for thoſe three temptations in the wilderneſſe were the heads of all ſorts of temptations (as Interpreters upon the Goſpels doe ſhew.)

Then Secondly, To fit him to pity us in caſe of ſinne, he was vext with the filth and power of ſinne in others whom hee converſed with, more then any of us with ſinne in our ſelves. His *righteous ſoule was vexed* with it, as *Lots* righteous ſoul is ſaid to have been with the impure converſation of the Sodomites. Hee *endured the contradictions of ſinners* againſt himſelfe, *Heb.* 12. 3. *the reproaches of them that reproached thee*, (that is, upon his GOD) *fell upon mee*, *Romanes* 15. 3. It was ſpoken by the Pſalmiſt of Chriſt, and ſo is quoted of him by the Apoſtle: that is, every ſinne went to his heart. So as in this, there is but this difference betwixt him and us, that the regenerate part in us is vexed with ſinne in our ſelves, and that as our owne ſinne;

ſinne; but his heart with ſinne in others onely: yet ſo, as his vexation was the greater, by how much his ſoule was more righteous then ours which makes it up; yea, in that hee ſuſtained the perſons of the Elect, the ſinnes which hee ſaw them commit, troubled him, as if they had beene his owne. The word here tranſlated, *Tempted*, is read by ſome [πεπειρασμον,] that is, *vexed.*

Yea, and Thirdly, to help this alſo, it may bee ſaid of Chriſt whileſt hee was here below, that in the ſame ſenſe or manner wherein hee *bore our ſicknesſes*, *Matth.* 8. 17. (who yet was never perſonally tainted with any diſeaſe) in the ſame ſenſe or manner hee may bee ſaid to have borne our ſinnes, namely thus, Chriſt when hee came to an Elect childe of his that was ſicke, whom hee healed: his manner was, firſt by a ſympathie and pity to afflict himſelf with

their ſickneſſe, as if hee had beene his owne: Thus at his raiſing of *Lazarus*; it is ſaid that hee *groaned in ſpirit*, &c. and ſo by the merit of taking the diſeaſe upon himſelfe, through a fellow-feeling of it, hee tooke it off from them, being for them afflicted, as if he himſelfe had been ſicke. And this ſeemes to be the beſt interpretation that I have met with of that difficult place in *Matth.* 8. 16, 17. where it is ſaid, *Hee healed all that were ſicke, that it might be fulfilled which was ſpoken by Iſaiah the Prophet, ſaying, Himſelfe tooke our infirmities* [*and bare our ſickneſſes.*] Now in the like way or manner unto this, of bearing our ſickneſſes, hee might beare our ſinnes too, for hee being one with us, and to anſwer for all our ſinnes, therefore when hee ſaw any of his owne to ſinne, hee was affected with it, as if it had been his own. And thus is that about the power of ſinne made up and ſatisfied.

And

And fourthly, as for the guilt of ſinne, and the temptations from it, hee knowes more of that then any one of us. He taſted the bitterneſſe of that, in the imputation of it, more deeply then wee can, and of the Cup of his Fathers wrath for it, and ſo is able experimentally to pitie a heart wounded with it, and ſtrugling under ſuch temptations. Hee knowes full well the heart of one in his owne ſenſe forſaken by GOD, ſeeing himſelfe left it when hee cryed out, *My God, my God, why haſt thou forſaken me?*

Uſes

Uſes of all.

1. *THus that which hath been ſaid may afford us the ſtrongeſt conſolations and encouragements againſt our ſinnes of any other conſideration whatſoever, and may give us the greateſt aſſurance of their being removed off from us, that may be: For,*

1. *Chriſt himſelfe ſuffers (as it were) at leaſt is affected under them, as his enemies, which therefore he will be ſure to remove, for his own quiet ſake. His heart would not be quiet, but that he knows they ſhall be removed. As God ſayes in the Prophet, ſo may Chriſt ſay much more,* My Bowels are troubled for him, I remember him ſtill, *Ieremiah* 31. 20.

2. *There is comfort concerning ſuch infirmities, in that your very ſinnes*

sinnes move him to pity more then to anger. This Text is plaine for it, for he suffers with us under our infirmities, and by infirmities are meant sinnes, as well as other miseries (as was proved) whilest therefore you looke on them as infirmities, (as God here lookes upon them, and speakes of them in his owne) and as your disease, and complaine to CHRIST *of them, and do cry out,* O miserable man that I am, who shall deliver me? *so long feare not. Christ he takes part with you, and is so farre from being provoked against you, as all his anger is turned upon your sinne to ruine it; yea his pity is encreased the more towards you, even as the heart of a father is to a childe that hath some loathsome disease, or as one is to a member of his body that hath the leprosie, he hates not the member, for it is his flesh, but the disease, and that provokes him to pity the part affected the more. What shall not make for us, when our sinnes that are both against Christ and us, shall be turned*

as

as motives to him, to pitie us th
more? The object of pity is one i
misery whom we love; and the gre
ter the misery is, the more is the pit
when the party is beloved: Now
all miseries sinne is the greatest
and whilst your selves looke at it
such, Christ will look upon it as suc
only also in you: And hee lovin
your persons and hating onely th
sinne; his hatred shall all fall, an
that onely upon the sinne to free yo
of it by its ruine and destruction
but his bowels shall bee the mor
drawn out to you; and this as muc
when you lie under sinne, as under
ny other affliction. Therefore fear
not. What shall separate us fro
Christs love?

What ever triall, or temptat
on, or misery wee are under, w
may comfort our selves with thi
that CHRIST *was once und*
the same, or some one like unto i
which may comfort us in these thr
differing respects that follow, by co
sidering

1. *That we are thereby but co*
form

rmed to his example, for hee was mpted in all, and this may bee no nall comfort to us.

2. *We may look to that particular ſtance of Chriſts being under the ke, as a meriting cauſe to procure d purchaſe ſuccour for us under the me now; and ſo in that reſpect may t further comfort our ſelves. And*

3. *His having once borne the like ay relieve us in this, that there- e he experimentally knows the mi- y and diſtreſſe of ſuch a condition, d ſo is yet farther moved, & quick- d thereby to help us.*

As the Doctrine delivered is a mfort, *ſo the greateſt* motive *a- inſt ſinne; and perſwaſive unto o- dience, to conſider that Chriſts art if it be not afflicted with, (and w farre it may ſuffer with us wee ow not) yet for certaine hath leſſe in us, as we are more or leſſe ſin- ll or obedient. You know not by ming what blowes you give the eart of* CHRIST: *If no more t that his joy is the leſſe in you, ſhould move you, as it uſeth to*

doe

doe those that are ingenuous. An
take this as one incentive to obedi-
ence, that if hee retaine the same
heart and minde for mercy toward
you which hee had here on earth
Then to answer his love, endeavour
you to have the same heart to-
wards him on earth, which you hope
to have in heaven; and as you daily
pray, Thy will be done on earth a
it is Heaven.

In all miseries and distresses you
may be sure to know where to have
a friend to helpe and pity you, even
in heaven, Christ; *one whose na-*
ture, office, interest, relation, all, do
engage him to your succour; you
will finde men, even friends, to be
oftentimes unto you unreasonable
and their bowels in many cases shut
up towards you. Well, say to them
all, If you will not pittie me
Choose, I know one that will
one in Heaven; whose heart is
touched with the feeling of all
my infirmities, *and I will goe and*
bemone my selfe to him. Come
boldly (*saies the Text*) μετὰ παῤῥησίας
συν-

with open mouth, *to lay open your complaints, and* you ſhall finde grace and mercy to helpe in time of neede. *Men love to ſee themſelves pitied by friends, though they cannot* help them: *Chriſt can and will doe both.*

FINIS.